Jus Divinum Regiminis Ecclesiastici:

OR,

THE DIVINE RIGHT OF Church-Government,

Asserted and evidenced by the holy SCRIPTVRES:

According to the Light whereof (besides many particulars mentioned after the PREFACE)

1. The Nature of a Divine Right is delineated.
2. The Church-government which is of Divine Right is described.
3. This Description in the several branches of it is explicated and confirmed.
4. The Divine Right of Ecclesiastical Censures, Officers, and Ruling Assemblies is manifested.

In all which it is apparent, That

The Presbyterial Government, by Preaching and Ruling Presbyters, in Congregational, Classical and Synodal Assemblies, may lay the truest claim to a *Divine Right*, according to the *Scriptures*.

The third *Edition* corrected and augmented in many places: with a brief Reply to *Certain Queries* against the Ministry of *England*; and an Alphabetical Table to the whole annexed.

By sundry Ministers of CHRIST within the City of LONDON.

Kiss the Son, lest he be angry, Psal. 2. 12.
All power is given unto me both in heaven and in earth, Matth. 28. 18.
— The Authority, which the Lord hath given us for edification, 2 Cor. 10. 8.
To the Law, and to the Testimony: if they speak not according to this word, it is because there is no light in them, Isai. 8. 20.

AMBROS. de fide ad GRATIAN. li. 1. cap. 4.

Nolo Argumento credere sancte Imperator, & nostra disputationi: Scripturas interrogemus, interrogemus Apostolos, interrogemus Prophetas, interrogemus Christum.

London, Printed by *Rew.* for *George Lowes*, and are to be sold at the Sign of the half-Moon in *Pauls*—Church-yard, near the little North-door. 1654.

BIBL. CANT. LACAO

5597

OR,

THE DIVINE RIGHT

OF

Church-Government

AND

EXCOMMUNICATION.

1297.02

AN ADVERTISEMENT To the Pious and Judicious READER.

Christian Reader,

HOw hast in this ensuing Treatise, a breif delineation of the nature of a Jus Divinum, *i.e.* of a Divine Right, *wherein it consists; and how many wayes a thing may be accounted of* Divine Right, *according to the Scriptures: As also, a plain and familiar Description of that* Church-government *which seems to have the clearest* Divine Right *for it, and (of all other contended for) to be the most consonant and agreeable to the word of Christ; which Description (comprehending in it self the whole frame and System of the Government) is in the several branches thereof explained and confirmed by Testimonies or Arguments from Scripture, more briefly in particulars which are easily granted, more largely in particulars which are commonly controverted, yet as perspicuously and concisely in both as the nature of this unmounted and comprehensive Subject insisted upon would permit. Things are handled rather by way of* Positive Assertion, *then of* Polemical Dissertation (*which*

too commonly degenerates into verbal ſtrifes, 1 *Tim.* 6. 3, 4. 2 *Tim.* 2. 23. *and* vain-jangling, 1 *Tim.* 1. 6.) *and where any diſſenting opinions or Objections are refelled, we hope it is with that ſobriety, meekneſs and moderation of ſpirit, that any unprejudiced judgement may perceive, we had rather gain then grieve thoſe that diſſent from us, we endeavour rather to heal up then to tear open the rent, and that we contend more for Truth then for victory.*

To the Publication *hereof we have been inclinable (after much importunity) principally upon deliberate and ſerious conſideration of* 1 The Neceſſity *of a Treatiſe of this kind.* 2 The Commodity *likely to accrew thereupon: and* 3 The ſeaſonable Opportunity *of ſending it abroad at ſuch a time as this is.*

I. The Neceſſity of a Tractate of this Nature, *is evident and urgent. For,*

1. *We hold our ſelves obliged, not only by the* common duty of our Miniſterial Calling, *but alſo by the* ſpecial bond of our Solemn Covenant *with God, eſpecially in* Art. 1. *to bend all our beſt endeavours to help forward a Reformation of Religion* according to the Word of God, *which can never be effected without a due eſtabliſhment of the Scripture-government and Diſcipline in the Church of God. And to make known what this Government is from* the Law and Teſtimony, *by Preaching or Writing, comes properly and peculiarly within the ſphear of our place and vocation.*

2. *A cloud of darkneſs and prejudice, in reference to this matter of* Church-government, *too gentrally reſts upon the judgements and apprehenſions of men (yea of Gods own people) amongſt us; either* 1 *through the difficulty or unwontedneſs of this matter of* Church-government (*though ancient and familiar in other* Reformed Churches, *yet new and ſtrange to us:*) *or* 2 *through the ſtrange miſ-repreſentations that are made*

made hereof by those that are small friends to the true Presbyterial Government, *or that are enemies to all* Church-government *whatsoever: or through the different opinions about* Church-Government, *which are to be found amongst pious people and Ministers: by all which the weak and instable minds of many, are cast into a maze of many confused cogitations, and irresolutions.*

3. *Though many learned Tractates have been published, some whereof have* positively asserted, *others have* polemically vindicated *divers* parts of Church-government, *and the* Divine Right *thereof: yet hitherto no Treatise of this Nature is extant,* positively *laying open the* Nature of a Divine Right *what it is, and a* System of that Government which is so, *and proving both by Scriptures, without which, how shall the judgements and Consciences of men be satisfied, that this is that* Church-government, *according to the Word of God, which they have* covenanted *to endeavor, and whereto they are obliged to submit? And since it is our lot to travel in an unbeaten path, we therefore promise to our selves from all sober and judicious Readers the greater candor and ingenuity in their measuring of our steps and progress herein.*

II. The commodity which may probably accrew hereupon, *we hope shall be manifold: For,* 1. *Who can tell but that some of them that, in some things, are mis-led and contrary minded, may be convinced and re-gained? and it will be no small reward of our labours, if but one erring brother may be reduced.* 2. *Some satisfaction may redound to such as are of pendulous, doubtful, unresolved minds, by removing of their doubts & scruples, and ripening of their Resolutions, to pitch more safely in point of* Church-Government. 3. *Those that as yet are unseen in the matter of Church-government, or that want money to buy, or leasure to read many*

Books upon this Subject, may here have much in a little, and competently inform themſelves of the whole Body of the Government. 4. *Conſequently upon the attaining of the former ends, the work of* Reformation *will be much facilitated and ſmoothed, the hearts of the people being prepared for the Lord and his Ordinances.* 5. *The preſent attempt (if it reach not to that compleatneſs and ſatisfactorineſs which is deſired) may yet incite ſome of our brethren of more acute and poliſhed judgments to imbarque themſelves for ſome further Diſcoveries for the publike benefit of the Church.* 6. *But though it ſhould fall out that in all the former we ſhould be utterly diſappointed, we ſhall have this peace & comfort upon our own Spirits, that we have not hid our Talent in the earth, nor neglected* to bear witneſs to this part of Chriſts Truth, *touching the* Government of his Church, *by his* Kingly Power; *wherein Chriſt was oppoſed ſo much in all ages,* Pſal. 2. 1, 2, 3. Luk. 19. 14, 27. Act. 4. *and for which Chriſt did ſuffer ſo much in a ſpecial and immediate manner, as ſome have obſerved. For this end* Chriſt came into the world, (*and for this end we came into the Miniſterial calling*) to bear witneſs to the Truth.

a This Truth that Jeſus Chriſt is a King, and hath a Kingdom and Government in his Church diſtinct from the Kingdoms of this world, and from the Civil Government, hath this Commendation and Character above all other Truths, that Chriſt himſelf ſuffered to the death for it, and ſealed it with his blood. For it may be obſerved from the ſtory of his Paſſion, this was the onely point of his accuſation, which was confeſſed and avouched by himſelf, *Luk.* 23. 3. *Joh.* 18. 33, 36, 37. was moſt aggravated, proſecuted, and driven home by the Jews *Luk.* 23. 2. *Joh.* 19. 12, 15. was prevalent with *Pilate* as the cauſe of condemning him to dye, *Joh.* 19. 12, 13. and was mentioned alſo in his Superſcription upon his Croſs, *Joh.* 19. 19. And although in reference to God, and in reſpect of Satisfaction to the divine Juſtice for our ſins, his death was λύτρον a price of Redemption; yet in reference to men who did perſecute, accuſe, and condemn him, his death was μαρτύριον, a Martyr's Teſtimony to ſeal ſuch a Truth. Mr. *G. Gilleſpie in his Aarons Rod Bloſſoming, &c. Epiſt. to the Reader.*

III. *Finally,* The preſent Opportunity of publiſhing a Tractate of this Subject *doth much incite and encourage us therein. For at this time we are beginning in this* Province

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of London (*and we hope the whole Kingdom will with all convenient ſpeed, and due caution, ſecond us*) *to put that* covenanted Church-government *into* Actual Execution, *which we have a long time intended in our deliberate reſolutions. So that generally we ſhall be engaged in the* Government *one way or other, either as* acting *in it as the* Church-Officers, *or as* ſubmitting *to it as* Church-members: *Now how ſhall any truly conſcientious perſon, either* act *in it, or* conform and ſubmit *unto it with faith, judgement and alacrity, till he be in ſome competent meaſure ſatisfied of the* Divine Right *thereof? Will meer* Prudence, *without a* divine right, *be a ſufficient baſis to erect the whole frame of* Church-government *upon* (*as ſome conceit?*) Prudentials *according to* General Rules *of Scripture may be of uſe in* Circumſtantials, *but will bare* Prudentials *in* Subſtantials *alſo ſatisfie either our God, our Covenant, our Conſciences, or our End in this great work of* Reformation? *what conſcientious perſon durſt have an hand in Acting as a* Ruling-Elder, *did he not apprehend the Word holds forth a* divine Right *for the* Ruling-Elder? *Who durſt have an hand in the* Cenſures *of* admoniſhing *the unruly,* Excommunicating *the ſcandalous and obſtinate, and of* Reſtoring *the penitent, were there not a* divine Right *hereof revealed in the Scripture?* &c. *Now therefore that* Ruling Elders, *and the reſt of the* people, *may begin this happy work conſcientiouſly, judiciouſly, cheerfully, in ſome meaſure perceiving the* divine Right *of the whole Government, wherein they engage themſelves, cleared by Scripture; we hope, by Gods bleſſing, that this ſmall* Tract *will afford ſome ſeaſonable Aſſiſtance, which will be unto us a very acceptable Recompence.*

Thus far of the Nature of this Treatiſe, *& the* grounds of our publiſhing *thereof. In the next place, a few* doubts or ſcruples *touching* Church-government *here aſſerted,*

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being ſuccinctly reſolved, we ſhall preface no further.

Doubt 1. Many ſcruple and much queſtion the divine Right of the whole frame of Church-Government, as, 1. Whether there be any particular Church-Government *jure divino?* 2. What that Government is? 3. What Church-Officers or members of Elderſhips are *jure divino?* 4. Whether Parochial or Congregational Elderſhips be *jure divino?* 5. Whether Claſſical Presbyteries be *jure divino?* 6. Whether Provincial, National and Oecumenical Aſſemblies be *jure divino?* 7. Whether Appeals from Cogregational to Claſſical, Provincial, National, and Oecumenical Aſſemblies, and their power to determine upon ſuch Appeals, be *jure divino?* 8. Whether the Power of Cenſures be in the Congregational Elderſhip, or any other Aſſembly, *jure divino?* 9. Whether there be any particular Rules in the Scripture directing Perſons or Aſſemblies in the exerciſe of their power? 10. Whether the Civil Magiſtrates, or their Committees and Commiſſioners execution of Church-cenſures be contrary to that way of Government which Chriſt hath appointed in his Church?

Reſol. *To all or moſt of theſe doubts ſome competent ſatisfaction may be had from this Treatiſe enſuing, if ſeriouſly conſidered. For,* 1. *That there is a Church-government* jure divino, *now under the New Teſtament, declared in Scriptures, is proved* Part. 1. p. 3, 4. 2. *What that Government is in particular, is evidenced both by the Deſcription of Church-government, and the confirmation of the parts thereof by Scripture,* Pa. 2. CHA. I. p. 35, 36. and ſo to the end of the Book: *whereby it is cleared that the* Presbyterial Government *is that particular Government which is of* Divine Right, according to the Word of God. 3. *What ordi-*

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nary Church-officers, (*Members of the ſeveral Elderſhips*) *are* jure divino, *is proved* Part 2. CHAP. XI. Sect. I. pa. 120. to 175. viz. *Paſtours and Teachers, with Ruling-Elders.* 4. *That Parochial or Congregational Elderſhips, conſiſting of Preaching and Ruling-Elders, are* jure divino, *is manifeſted* Part 2. CHAP. XII. p. 205. to 211. 5. *That Claſſical Presbyteries, or Aſſemblies, and their Power in Church-government, are* jure divino, *is demonſtrated* Part. 2. CHAP. XIII. p. 211. to 235. 6. *That Synodal Aſſemblies, or Councels in general* (*conſequently Provincial, National, or Oecumenical Councels in particular*) *and their Power in Church-government, are* jure divino, *is cleared* Part. 2. CHAP. XIIII. p. 235. &c. 7. *That Appeals from Congregational Elderſhips, to Claſſical and Synodal Aſſemblies, from leſſer to greater Aſſemblies aſſociated, and Power in thoſe Aſſemblies to determine authoritatively in ſuch Appeals, are* jure divino, *is proved* Part. 2. CHAP. XV. p. 251. &c. 8. *That the power of Church-cenſures is in Chriſts own Church-officers, onely as the firſt Subject and Proper Receptacle thereof,* jure divino, *is cleared* Part 2. CHAP. XI. Sect. 2. p. 178. &c. *which officers of Chriſt have and execute the ſaid power reſpectively in all the ſeveral Ruling Aſſemblies, Congregational, Claſſical, or Synodal,* (ſalvo cujuſque jure) *See Section.* 3. p. 204. *and* CHAP. 12, 13, 14, 15. 9. *That the Scriptures hold forth, touching Church-government, not only general, but alſo many particular Rules, ſufficiently directing both Perſons and Aſſemblies how they ſhould duly put in Execution their power of Church-government: This is made good,* Part. 2 CHAP. IIII. p. 47, 48, 49. *And thoſe that deſire to know which are thoſe* Rules in particular, *may conſult thoſe learned*[b] Centuriators of Magdeburg, *who have collected and methodically digeſted, in the very words of the Scripture,* a Syſtem of Canons or Rules touching

[b] *Cent. 1. l. 2. cap. 7. p. 407. ad 418. Edit. Baſil. An. 1624.* De rebus ad Gubernationem Eccleſiæ pertinentibus, Apoſtoli certos quoſdam Canones tradiderunt: quos ordine ſubjiciemus, &c.

Church-government, *as in the Preface to those Rules they do profess, saying,* Touching things pertaining to the Government of the Church, the Apostles delivered certain Canons, which we will add in Order, *&c. The very heads of which would be too prolixe to recite.* 10. *Finally, that neither the supreme Civil Magistrate, as such, nor consequently any commissioner or Committees whatsoever devised and erected by his authority, are the proper subject of the formal Power of Church-government, nor may lawfully, by any vertue of the Magistratical office, dispense any Ecclesiastical Censures or Ordinances: but that such undertakings are inconsistent with that way of Government which Christ hath appointed in his Church, is evidenced* Part 2. CHAP. IX. well compared with CHAP. XI.

Doubt 2. But this Presbyterial Government is likely to be an arbytrary and tyrannical Government, forasmuch as the Presbyters of the Assembly of Divines, and others (who *Diotrephes*-like generally affect domineering) have desired an unlimited power according to their own judgements and prudence in Excommunicating men from the Ordinances in cases of scandal.

Resol. *A haynous charge, could it be justified against the Presbyterial Government. Now for wiping off this black aspersion, consider two things,* viz. 1. The imputation it self, *which is unjust and causeless.* 2. The pretended ground hereof, *which is false or friuolous.*

1. *The imputation it self, is,* That the Presbyterial Government is likely to be an arbitrary and tyrannical Government. *Ans. How unjust this aspersion!* 1. *What likelihood of* arbitrarmess *in this Government,* i.e. *That it should be managed and carried on according to mens meer will and pleasure? For,* 1. The Presbyterial Government (*truly so called*) *is not in the Nature of it any invention*

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of man, but an ordinance of Christ; nor in the execution of it to be ſtated by the will of man, but only by the ſure Word of Prophecy, *the ſacred Scriptures. This Government allows not of one* Church-officer *at all; not of one* Ruling-Aſſembly *made up of thoſe officers; not of one* Cenſure *or* Act of Power *to be done by any officer or Aſſembly; nor of one* Ordinance *to be managed in the Church of God, but what are grounded upon, and warranted by the Word of God: This Government allows no* execution *of any part thereof, neither in Subſtantials nor Circumſtantials, but according to the particular, or at leaſt, the general Rules of Scripture reſpectively. And can that be* arbitrary, *which is not at all according to mans will, but only according to Chriſts Rule limiting and ordering mans will? or is not the Scripture a better and ſafer Proviſion againſt all* Arbitrary Government in the Church, *then all the Ordinances, Decrees, Statutes, or whatſoever Municipal Laws in the world of mans deviſing can be againſt all* Arbitrary Government in the Commonwealth? *Let not men put out their own eyes, though others would caſt a miſt before them.* 2. *Who can juſtly challenge the Reformed* Presbyterial Churches *for* Arbitrary Proceedings *in matters of Church-government practiſed in ſome of them for above theſe fourſcore years? or where are their Accuſers?* 3. *Why ſhould the* Presbyterial Government, *to be erected in* England, *be prejudged as* arbitrary, *before the Government be put in Execution? when* Arbitrarineſs *appears, let the adverſaries complain.* 4. *If any* Arbitrarineſs *hath been diſcovered in any Reformed Church, or ſhall fall out in ours, it is or ſhall be more juſtly reputed the infirmity and fault of the* Governours, *then of the* Government *it ſelf.*

2. *What probability or poſſibility of* Tyrannicalneſs *in the* Presbyterial Government? *For,* 1. Who ſhould tyrannize, what perſons, what Ruling Aſſemblies?

Not the Miniſters; *For, hitherto they have given no juſt cauſe of any ſuſpition, ſince this Government was in hand: And they are counterpoiſed in all* Aſſemblies *with a plurality of* Ruling Elders, *it being already ſtudiouſly* [c] *provided,* that there be always two Ruling Elders to one Miniſter: *if there be ſtill two to one, how ſhould they tyrannize if they would? Neither* Miniſters *nor* Ruling Elders *are likely to tyrannize, if due care be taken by them whom it doth concern, to elect, place, and appoint, conſcientious, prudent, and gracious* Miniſters *and* Ruling Elders *over all Congregations. Nor yet the* Ruling Aſſemblies *leſſer or greater; For in the* Presbyterial Government *all* leſſer Ruling Aſſemblies (*though now at firſt perhaps ſome of them conſiſting of more weak and leſs-experienced members*) *are ſubordinate to the* greater *authoritatively, and perſons grieved by any male-adminiſtrations have liberty of appeal from inferiour to ſuperiour: and the very* National Aſſembly *it ſelf, though not properly ſubordinate, yet is to be reſponſible to the ſupreme* Political Magiſtracy *in all their proceedings, ſo far as Subjects and members of the Common-wealth.*

[c] Directions of the Lords & Commons, &c. *Aug.* 19. 1645. *p.* 10.

3. How can they tyrannize over any? or in what reſpects? *Not over their* States: *for, they claim no ſecular power at all over mens ſtates, by fines, mulcts, penalties, forfeitures, or confiſcations. Not over their* bodies, *for they inflict no corporal puniſhment, by baniſhment, impriſonment, branding, ſlitting, cropping, ſtriking, whipping, diſmembring or killing: Not over their* Souls: *for, them they deſire by this Government to* gain, *Matth.* 18.15. *to* edifie, 2 *Corin.* 10.8 *and* 13.10. *and to* ſave, 1 *Cor.* 5.5. *Only this* Government *ought to be impartial and ſevere againſt ſin,* that the fleſh may be deſtroyed, 1 *Cor.* 5.5. *It is onely deſtructive to corruption, which is deadly and deſtructive to the ſoul. Thus the Imputation it ſelf of* Arbitrarineſs *or* Tyrannicalneſs *to the* Presbyterial Government *is unjuſt and cauſeleſs.*

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2. *The pretended ground of this aſperſion is falſe and friwolous.* The Presbyters of the Aſſembly of Divines, and others, (*Diotrephes*-like affecting preheminence) have deſired an unlimited power according to their own prudence and judgement, in keeping men from the Ordinances in Caſes of Scandal not enumerated. Anſw. 1. *The* Presbyters of the Aſſembly, *and others,* are *ſo far from the domineering humour of* Diotrephes, *that they could gladly and heartily have quitted all intermedling in* Church-government, *if Jeſus Chriſt had not by office engaged them thereto; only to have diſpenſed the Word and Sacraments, would have purchaſed them leſs hatred, more eaſe.* 2. *They deſired liberty to keep from the Ordinances, not only perſons guilty of the* Scandals enumerated, *but of* all ſuch like ſcandals (*and to judge which are thoſe ſcandals, not according to their minds unlimitedly, but according to the mind of Chriſt in his Word, more ſure then all* Ordinances *or* Acts of Parliament *in the world.*) *And was this ſo hainous a deſire? This liberty was deſired, not for themſelves, but for well-conſtituted Elderſhips. As great power was granted by the very Service-Book to every* ſingle Curate; *See the Rubrick before the Communion. A perfect enumeration and deſcription of ſcandals can be made in no Book, but in the Scriptures, and when all is done, muſt we not referr thither? All ſcandals are puniſhable as well as any to inflict penalties on ſome and not on others as bad or worſe, is inexcuſable partiality. Why ſhould not* Presbyteries *duly conſtituted, eſpecially the* greater, *be accounted, at leaſt, as faithful, intelligent, prudent, and every way as competent judges of what is ſcandal, what not according to Scriptures, and that without* Arbitrarineſs *and* Tyrannicalneſs, *as any Civil Court, Committees or Commiſſioners whatſoever?* Ruling Church-Aſſemblies *are intruſted with the whole*

Government *in the Church, consequently with this, and every part.* The *beſt* Reformed Churches *allow to their* Presbyteries *power to keep from the Ordinances ſcandalous perſons; not only for* ſcandals enumerated, *but for* ſcandals of like nature not enumerated, *with ſome* general clauſe or other, *as may appear in* eight ſeveral Churches, *according to the allegations here in the Margin* [a]: *and therefore no new thing is deſired, but what is commonly practiſed in the* Reformed Churches, *whom we ſhould imitate ſo far as they lead us on towards purity and perfection.*

(a) (1) The ancient Diſcipline of the Bohemian Brethren, publiſhed in Latine in 8° *An.* 1633. *pag.* 99, 100.

(2) The Diſcipline of Geneva, *Ann.* 1576. *in Art.* 1, 22, 57, 86, and 87.

(3) The Diſcipline of the French Church at Frankford. *Edit.* 2. *in* 8°. *An.* 1555. *in Cap. de Diſciplina & Excom. p.* 75. and the Eccleſiaſt. Diſcipline of the Reformed Churches of France, printed at London, *An.* 1642. *Art.* 15, 16. & 24. *p.* 44. (4) The Synodal Conſtitution of the Dutch Churches in England, *Chap.* 4. *Art.* 13. *& Tit.* 1. *Art.* 2. And the Dutch Churches in Belgia, ſee *Harmonia Synodorum Belgicarum, Cap.* 14. *Art.* 7, 11. *&* 15. *p.* 160. (5) The Reformed Churches at Naſſaw in Germany, as Zeppet teſtifies, *De Politia Eccleſ. printed Herborne. An.* 1607. *in* 8°. *Tit. de Cenſuris Eccleſiaſt. part.* 4. *Art.* 64. *p.* 843. (6) The Diſcipline in the Churches conſtituted by the labour of *Ioannes à Laſco*, entituled, *Forma ac ratio tota Eccleſiaſtici Miniſterii, &c. authore Ioanne à Laſco Poloniæ Barone. An.* 1555. *p.* 294. (7) The Diſcipline agreed upon by the Engliſh Exiles that fled from the *Marian* perſecution to Frankford, hence to Geneva, allowed by *Calvin*; entituled, *Ratio ac forma publicè orandi Deum, &c. Genevæ.* 1556. *Tit. de Diſciplina p.* 68. (8) The Order of Excommunication and publike Repentance uſed in the Church of Scotland, *An.* 1571. *Tit.* The offences that deſerve publike repentance, &c. *pag.* 87, 88.

Doubt 3. But the Independent Government ſeems to be a far more excellent way, and it is imbraced by many godly and precious people and Miniſters.

Anſw. 1. *What true excellency is there at all in the whole* Independent Government, *ſave only in thoſe particulars wherein it* agrees with the Presbyterial Government; *and only ſo far as it is* Presbyterial? *therefore the* Presbyterial Government *is equally, yea, primarily and principally excellent. Wherein is the excellency of the* Independent way of Government? *Have they only thoſe* Officers *which Chriſt himſelf hath appointed,* Paſtors *and* Teachers, Ruling Elders & Deacons, *ſo the* Presbyterians? *Have*

they

they those Spiritual Censures, *of Admonishing, Excommunicating, and Receiving again into Communion, which Christ ordained in his Church for guarding his Ordinances, and well guiding of the flock? so the* Presbyterians. 3 *Have they* Congregational Presbyteries *duly elected and constituted for the exercise of all acts of Government proper and necessary for their respective Congregations? so the* Presbyterians. 4 *Have they* liberty of Electing *their own* Officers, Pastors, Elders and Deacons? so the* Presbyterians. 5 *Have they* power to keep the whole lump of the Church from being leavened, *and purely to preserve the Ordinances of Christ from pollution & profanation, &c. so the* Presbyterians, *&c. So that wherein soever the* Independent Government *is truly excellent, the* Presbyterial Government *stands in a full equipage and equality of excellency.*

* *See more in Cha. 10. Sect. 1. pag. 98, 99.*

2. *What one true excellency is there in the whole* Independent Government *in any one point, wherein it really differs from the* Presbyterial Government? *Take for instance a few points of difference.*

In the Independent Government.	In the Presbyterial Government.
No other visible Church of Christ is acknowledged but only a single Congregation *meeting in one place to partake of all Ordinances.*	*One* general visible Church of Christ on earth *is acknowledged, and all* particular Churches, *and* single Congregations *are but as similar parts of that Whole.*
The Matter of their visible Church *must be (to their utmost judgement of discerning) such as have true grace, real Saints.*	The matter of the Church invisible *are only true believers, but* of the Church visible *persons professing true faith in Christ, and obedience to him according to the Rules of the Gospel.*
Their Churches are gathered out of other true visible Churches *of Christ, without any leave or consent of Pastor or flock, yea against their will, receiving such as tender themselves, you too often by*	Parochial Churches *are received as true visible Churches of Christ, and most convenient for mutual edification:* Gathering Churches out of Churches, *hath no foot-steps in Scripture, is contrary to*

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I.

by themselves or others, directly or indirectly seducing disciples after them.

Preaching Elders are only elected, not ordained.

Ruling Elders also preach.

The Subject *of Church-government is the* coetus fidelium *or Community of the faithful.*

The Church-officers act immediately as the Servants of the Church, *and deputed thereby.*

All Censures and Acts of Government are dispensed in single Congregations ultimately, independently, without all liberty of appeal *from them to any superiour Church-Assembly; so the parties grieved are left without remedy.*

There are acknowledged no Authoritative Classes *or* Synods, *in common, great, difficult cases, and in matters of appeals, but only* suasive *and* consultative, *and in case advice be not followed, they proceed onely to a* Non-communion.

Let these and such like particulars in the Independent way, *differing from the* Presbyterial *be duly pondered, and then let the impartiall and indifferent Reader judge, whether they be not the deformities, at least the infirmities of that way.*

P.

Apostolical practise, is the scattering of Churches; the daughter of schism, the mother of confusion, but the stepmother to edification.

Preaching Elders are both elected and ordained.

Ruling Elders only rule, preach not, 1 Tim. 5. 17.

The Subject of Church-government is only Christs own Church-officers.

The Church-governours act immediately as the Servants of Christ, *and as appointed by him.*

All Censures and acts of Government are dispensed in Congregational Presbyteries subordinately, dependently, with liberty of appeal *in all Cases to* Presbyterial *or* Synodal Assemblies, *where parties grieved have sufficient remedy.*

There are acknowledged, and with happy success used, not only suasive *and* consultative, *but also* Authoritative Classes *&* Synods *in cases of great importance, difficulty, common concernment or* Appeals; *which have power to dispense all Church-censures, as need shall require.*

3. *How many true Excellencies are there in the way of the* Presbyterial Government, *wherein it utterly surpasses the* Independent Government? *Read but the particulars of the former parallel* in the Presbyterial Government, *and then consider*

how

how far this tranſcends, yea how the Independent Govern-ment *is indeed no* Government *at all, to the* Presbyterial Government; *wherein is to be found ſuch ample Proviſion, and that according to the Word of God, for* comely Order *againſt Confuſion; for* Peace *and* Unity *of the Church againſt Schiſm and Diviſion; for* Truth of the faith *againſt all Errour and Hereſie; for* Piety *and unblameablenſs againſt all impiety and ſcandal of converſation; for* Equity *and* Right *againſt all male-adminiſtrations, whether* ignorant, arbitrary *or* tyrannical; *for the* honour and purity of all Chriſts Ordinances *againſt all contempt, pollution and prophanation; for* comfort, quickning and encouragement of the Saints *in all the wayes of Chriſt; and conſequently for the honor of God and our Lord Jeſus Chriſt in all the myſterious ſervices of his ſpiritual Sanctuary: All which rich advantages, how impoſſible is it they ſhould ever be found in the* Independent Government *ſo long as it continues* Independent? *And what though ſome pious Miniſters and people embrace the* Independent way? *This dazles not the eyes of the intelligent, but of the infirm; we are to be regulated by Scripture-warrant, not by humane examples. The beſt of Saints have failed in Eccleſiaſtical affairs; what a* ſharp contention *was there betwixt* Paul *and* Barnabas, *Act.* 15.39. *&c? what a dangerous* diſſimulation *was there in* Peter, the Jews, *and* Barnabas? *Gal.* 2.11,12,13, *&c. and therefore it is not ſafe, prudent, or conſcientious to imitate all the examples of the beſt, and yet how few are thoſe that have ingaged themſelves in the* Independent way, *in compariſon to the multitudes of precious Miniſters and people inferiour to them neither in Parts, Learning, Piety, nor any other ſpiritual gift, who are for the Presbyterial way of* Church-government? *Notwithſtandtng let all the true Iſrael of God conſtantly follow not the doubtful practiſes of unglorified Saints, but the written pleaſure of the moſt glorious King of Saints; and* as many as walk according to this Rule, Peace ſhall be on them, and upon the Iſrael of God.

This Treatise sheweth, *That there is a Church-Government of divine Right now under the New Testament*, Chap. I. p.3,4 For the clearing hereof,

1. The Nature of a *Divine Right* is explained and proved Part. I.
   - 1. More generally, what it imports, Chap. II. p.5. to 8.
   - 2. More particularly, how many wayes a thing may be of Divine Right, viz. by
     1. *The true light of Nature*, Cha. III. p.8. to 11.
     2. *Obligatory Scripture-Examples*, Cha. IIII. p.11. to 25.
     3. *Divine Approbation*, Chap. V. p.25. to 28.
     4. *Divine Acts*, Chap. VI. p.28, 29.
     5. *Divine Precepts*, Chap VII. p.29. to 35.
2. The Nature of that *Church-Government* which is of Divine Right is described, Part. 2. Cha. I. p.35, 36, &c. wherein are explained
   - 1. The thing described, viz. *Church-Government*, Chap. II. p.37. to 39.
   - 2. The description it self, containing
     1. The general Nature of Church-government, viz. *Authority and Power*, Chap. III. p.39. to 46.
     2. The Special difference betwixt this and other Governments, in the
        1. Special Rule of it, the *holy Scriptures*, Chap. IIII. p.46. to 49.
        2. Proper fountain of it, *Iesus Christ our Mediator*, Chap. V. p.49. to 51.
        3. Special kinde of it, *Spiritual*, and that *Derivative*, Chap. VI. p.51. to 56.
        4. Several Acts of it, in *Christs Ordinances*, Chap. VII. p.56. to 64.
        5. End of it, viz. *Edifying the Church of Christ*, Chap. VIII. p.64. to 67.
        6. Subject, or first Receptacle of it from Christ. (+)

(+)

1. Negatively, not the
   1. *Civil Magistrate*, Chap. IX. p.67. to 96.
   2. *Cœtus fidelium*, or *Community of the faithful*, Chap. X. p.96. to 120.
2. Positively, *Christs own Church-officers*: touching whom here are evidenced
   1. The Divine Right of Christs Officers,
      1. *Pastors and Teachers*, Chap. XI. p.121. 122.
      2. *Ruling-Elders*, distinct from them, Chap. XI. p.123. to 175.
      3. *Deacons*, Chap. XI. p.175. to 178.
   2. That Christs *Ruling Church-officers are the Subject*, or first Receptacle of the power of Church-government from Christ; Ch. XI. p.178. to 202. with an *Appendix* touching the true Ministry of the *Church of England*, &c. p.262. to 272.
   3. How they are the Subject of Church-Government *severally* & *jointly* as associated in several Ruling-Assemblies, Cha. XI. p.202. to 205. And here are asserted
      1. The divine Right of
         1. *Congregational Elderships*, Chap. XII. pag. 205. to 211.
         2. *Classical Presbyteries*, Cha. XIII. p.211. to 235.
         3. *Synods* or *Councels*, Chap. XIIII. p.235. to 251.
      2. The Divine Right of *Appeals* from the lesser to the greater Ruling-Assemblies, Chap. XV. p.251. to 262.

Jus-

Jus Divinum Regiminis Ecclesiastici.

THE DIVINE RIHGT OF Church-Government.

PART. 1.

Of the Nature of a *Jus Divinum*, or a *Divine Right*: and how many wayes a thing may be *Jure Divino*, or of *Divine Right*.

CHAP. I.

That there is a Government in the Church of Divine Right *now under the New-Testament.*

IEsus Christ our Mediator hath *the Government* (both of the Church, and of all things for the Church) laid *upon his shoulder, Isa.* 9.6. and to that end hath *all power in heaven and earth given to him, Matth.*28.18. *Joh.*5.22. *Ephes.*1.22. But lapsed man (being full of pride, *Psal.*10.2.4. and enmity against the Law of God, *Rom.*8.7.) is most [a] impatient of all Government of God and of Christ, *Psal.*2. 1, 2, 3. with *Luke* 19. 14, 27. whence it comes to pass, that the *Governing* and *Kingly Power*

[a] Nihil humano ingenio magis adversum est, quàm subjectio, verùm enim illud olim dictum est; Regis animũ, quemque intra se habere *Calv.* in 1 Pet.5.5.

of Christ hath been opposed in all Ages, and specially in this of ours, by quarelsome Queries, brangling Disputes, plausible Pretences, subtile Policies, strong self-interests, and meer violent wilfulnesses of many in *England*, even after they are brought under the *Oath of God* to *reform Church-Government according to the Word of God*. Yet it will be easily granted, *That there should be a Government in the Church of God*, otherwise the Church would become a meer *Babel* and *Chaos* of Confusion, and in far worse condition then all other humane Societies in the whole world: And *that some one Church-Government is much to be preferred before another, yea before all other*; as being most desirable in it self, and most suitable to this state; otherwise why is the *Prelatical* Government rejected, that another and a better may be erected in stead thereof? But the pinch lyes in this, *Whether there be any Government in the Church visible* jure divino? And, if so, *which of those Church-Governments*, (which lay claim to a *jus divinum* for their foundation) *may be most clearly evinced by the Scriptures to be* jure divino *indeed?* If the former be convincingly affirmed, the fancy of the *Erastians*, and *Semi-Erastians* of these times will vanish, that deny all Government to the Church distinct from that of the Civil Magistrate: If the latter be solidly proved by Scripture, it will appear, Whether the *Monarchical government* of the Pope and Prelates; Or the *meer Democraticall Government* of all the People in an equal level of Authority, as among the Brownists; Or the *mixt Democratical Government* of both Elders and people within their own single Congregation onely, without all subordination of Assemblies, and benefit of appeals, as among the Independents; or rather the *pure Aristocratical Government* of the Presbytery or Church-guides onely without the people, in subordination to superiour Synodal Assemblies, and with Appeals thereto, as it is among the Presbyterians, be that peculiar Government which Jesus Christ hath left unto his Church, *jure divino*, and in comparison of which all others are to be rejected?

To draw things therefore to a clear and speedy issue about the *jus divinum* of Church-Government, let this general proposition be laid down.

The

The Scriptures declare, That there is a Government Jure Divino in the visible Church of Christ now under the New Testament.

This is evident, 1 *Cor.* 12. 28. *God hath set some in the Church, first Apostles, secondly Prophets, thirdly Teachers. —— Helps, Governments:* in which place these things are plain: 1. That here the Apostle speaks of the visible Church: for, he had formerly spoken of visible gifts and *manifestations of the Spirit given to profit* this Church *withall*, ver. 7. to 12. He also compares this Church of God to a visible organical body, consisting of many visible members, ver. 12. 13, &c. And in this 28. ver. enumerates the visible Officers of this Church. 2. That here the Apostle speaks of one general visible Church: For, he saith not *Churches*, but *Church* (τὴ ἐκκλησία) in the singular number, that is of one: Besides, he speaks here of the Church in such a latitude, as to comprehend in it self all gifts of the Spirit, all members, and all Officers, both extraordinary and ordinary, which cannot be meant of the Church of Corinth, or any one particular Church, but onely of that one general Church on Earth. 3. That this general visible Church here meant, is the Church of Christ now under the New Testament, and not under the Old Testament; for he mentions here the New Testament Officers onely, ver. 28. 4. That in the visible Church now under the New Testament, there is a Government settled; for besides *Apostles, Prophets, and Teachers*, here's mention of another sort of Officer distinct from them all, called in the abstract, *Governments*, κυβερνήσεις, a Metaphor from Pilots, Mariners, or Ship-Masters, who by their Helm, Card, or Compass, Cables, and other tacklings, guide and order, turn and twine the Ship as necessity shall require: so these officers called *Governments*, have a power of governing and steering the spiritual vessel of the Church; thus *Bez. in loc. Presbyterorum ordinem declarat, qui disciplinæ & Politiæ Ecclesiasticæ custodes erant.* i.e. *he declares the order of Presbyters, who are keepers of Discipline and Church Polity.* For how improperly should these, or any Officers be stiled *Governments in the Church*, if they had not a power of Government in the Church settled upon them? nor can this be interpreted of the Civil Magistrate; for, when the

Apoſtle wrote this, the Church had her Government, when yet ſhe had no civil Magiſtrate to protect her; And when did God ever reſume this power from the Church, and ſettle it upon the Civil Magiſtrate? Beſides, all the other Officers here enumerated are purely Eccleſiaſtical Officers; how groundleſs then and incongruous is it under this name of *Governments* heterogeneally to introduce the political Magiſtrate into the liſt and roll of meer Church-Officers? Finally, the Civil Magiſtrate, as a Magiſtrate, is not ſo much as a member of the viſible Church, (for then all Pagan Magiſtrates ſhould be members of the Church) much leſs a Governour in the Church of Chriſt. 5. That this Government ſettled in the Church is *jure divino*; for, of thoſe *Governments*, as well as of *Apoſtles, Prophets*, and *Teachers*, it is ſaid, *God hath ſet* them *in the Church, God hath ſet* them, [ἔθετο] *Poſuit, hath put, ſet, Tremellius* out of the Syriack. *Conſtituit, hath conſtituted, ordained, Beza* out of the Greek. Now, if they be *ſet in the Church*, and *God hath ſet them* there, here's a plain *jus divinum* for Government in the Church.

Add hereto, 2 *Cor.* 10. 8. *Of our authority, which the Lord hath given to us for the edification, and not for the deſtruction of you.* Here are mentioned, 1. Church *power* or *authority* (ἐξουσία) for Government in the Church. 2. The end of this power, poſitively, *for the edification*; negatively, *not for the deſtruction* of the Church. 3. The Author or fountain of this Authority, ἔδωκεν ὁ Κύριος, *the Lord* Chriſt *hath given it*, diſpenſed it; there's the *jus divinum*. 4. The proper Subjects intruſted with this Authority, *viz.* the Church-guides, our *authority*.... ἔδωκεν ἡμῖν, *which he hath given to* us, they are the receptacle of power for the Church, and the Government thereof. Compare alſo 1 *Theſ.* 5. 12. *Matth.* 16. 19, 20. with 18. 11. and *John* 20. 21, 22, 23. In which and divers like places the *jus divinum* of Church-government is apparently vouched by the Scripture, as will hereafter more fully appear: but this may ſuffice in general for the confirmation of this general Propoſition.

CHAP.

Chap. II.

Of the nature of a Jus Divinum, *or a* Divine Right *in* general.

NOw touching this *jus divinum* of Church-Government, two things are yet more particularly to be opened and proved, for the more ſatisfactory clearing thereof unto ſober minds, to unprejudiced and unpreingaged judgements, *viz.* 1. *What the nature of a* jus divinum *is, and how many wayes a thing may be ſaid to be* jure divino, *and that by warrant of Scripture.* 2. *What the nature of the* Government of the Church *under the New Teſtament is, which is vouched by the Scripture to be* jure divino.

I. For the firſt, *viz. What the nature of a* jus divinum, *or a* divine right *is*; conſider both *what* jus divinum *is in general, and how many wayes a thing may be ſaid by Scripture-warrant to be* jure divino, *or of* divine right *in particular.*

Jus is a Latine word, which ſometimes we render *Law*; as, *Jus naturale*, the *Law of nature*; *Jus Gentium*, the *Law of Nations*, *&c.* Sometimes we render it, *Right*, *juſt*, or *due*, *viz.* according unto ſome law; [b] *Jus idem eſt quod juſtum, æquum, &c.* Divers Etymologies are given of it by learned [c] men, chiefly theſe two:

b *Calv. Lex. Jurid. in verb.* Jus.

c *Suarez Tract. de legibus, li. 1, cap. 2. Vide etiam Guil. Ameſ. de Conſc. l. 5. c. 1. §. 1. 2.*

1. *Jus* is derived *à jubendo*, from commanding; and the thing commanded, *juſſum*, ſeems notably to ſpeak as much, if we cut the word in two, *jus-ſum*: and in this ſenſe it is that *Jus* is ſo often uſed for a *Law*, *Precept*, or *Command*; *Nam Lex in juſſione, ſeu imperio poſita eſt*, as *Suarez* rightly notes, *ibid. The nature of a Law conſiſts in commanding.* Agreeable to this ſenſe is the Hebrew word חק, which ſignifies [d] *Jus, Statutum, Lex, &c. Right, Statute, Law*, or *that which is juſt to be received by vertue of ſome Statute-law.* And it differs from משפט *Jus, Judicium, &c. Right, Judgement*, in that the former word is moſt commonly applyed to *Rules and Rites Eccleſiaſtical*, this latter word to *Political* for moſt part, as *Mercer in Pagn.* notes.

d *Mercer. in verb. in Pagn. Lex. Hebr.*

2. *Jus* by ſome is derived [e] *à Juſtitia, Right*, from *Righteouſneſs*,

e *Ulpian. l. 1. ff. de juſt. & jur. prout citat Suarez. quo ſupr.*

neſs, *Juſtice*, &c. *Jus* being the firſt ſyllable of the word. To this Etymology inclines [f] *Iſidore*, *Jus dictum eſt, quia juſtum eſt.* And [g] *Auguſtine* conſents hereto, *Jus & injuria contraria ſunt: jus enim eſt quod juſtum eſt.* [h] *Thomas* alſo conceives, that this is the firſt reaſon and ſignification of the word *Jus*, and concludes, *Jus non eſſe legem, ſed, potiùs eſſe id, quod lege præſcribitur ſeu menſuratur*, i.e. *Jus*, *Right*, *is not the Law it ſelf, but rather that which is preſcribed or meaſured by the Law.* (Anſwerable hereunto is the Greek word Νόμος, *Law*; ſo called from *rendring* or *diſtributing* to every perſon what is *juſt*, *meet*, *equal*) According to this ſenſe, *Jus*, *Right*, implies a kinde of due, equitie or power in or to any thing: ther's *jus in re*, and *ad rem*; as the father hath *right in* his inheritance, the heir (though under age) hath *right to* his inheritance. Which of theſe two Etymologies is trueſt, will be hard to determine; in our preſent caſe of *jus divinum* we may make uſe of both.

[f] *Iſid. Etymol. cap. 3.*
[g] *Aug. in Pſal. 145. ſub fin.*
[h] *Aquin. 2. 2æ Q. 57. art. 1. ad 2dum.*

Divinum, in Greek Θεῖον, *Divine*. This term in Scripture, 1. ſometimes notes the *divine eſſence*, or God-head it ſelf, τὸ θεῖον ὅμοιον——*that the God-head is like to*——*Acts* 17. 29. 2. Sometimes it ſignifies certain *divine endowments*, whether gracious or glorious, communicated to us from God, and in ſome ſenſe conforming us unto God——*Ye ſhould become partakers of the divine nature*, γένησθε θείας κοινωνοὶ φύσεως, 2 *Pet.* 1. 4. 3. Sometimes it points out a *divine warrant* or authority from God, ingraven or inſtamped upon any thing, whereby it is exalted above all humane or created authority and power: And thus, all Scripture is ſtiled θεόπνευστος, *divinely breathed* or *inſpired of God*. Hence is the divine authority of Scripture aſſerted, 2 *Tim.* 3. 16, 17. and in this laſt ſenſe eſpecially this *jus divinum*, or *divine right*, is here ſpoken of, in reference to Church-Government, as it ſignifies a divine warrant and authority from God himſelf, engraven upon that Church-Government and Diſcipline (hereafter to be handled,) and revealed to us in his holy Scriptures, the infallible and perfect Oracles. So that *Jus divinum*, *divine right* (according to this interpretation of the terms) is that which is either *juſtum*, *juſt*, *meet*, and *equal*; or *juſſum*, *commanded*, *enjoyned* by any divine warrant or authority: And generally, a thing may be ſaid to be *jure divino*, which

which is any way *divinitus juſtum*, *divinely juſt, equal, &c.* Or, *divinitus juſſum, divinely commanded* by any Law of God, or by that which is equivalent to a divine Law. And whatſoever matters in Church-Government can be proved by Scripture to have this ſtamp of divine warrant and authority ſet upon them, they may properly be ſaid to be *jure divino*, and *by the Will and appointment of Jeſus Chriſt*, to whom God hath delegated all power and authority for government of his Church, *Matth.* 28. 18, 19, 20. *Iſai.* 9. 6. *Joh.* 5. 22. *Epheſ.* 1. 22. In this ſenſe, if Church-government, or any part of it be found to be *jure divino*; Then conſequently, 1. It is above all meer humane power and created authority in the world whatſoever, and that ſupereminently. *Jus divinum* is the higheſt and beſt Tenure, whereby the Church can hold of Chriſt any Doctrine, Worſhip, or Government; only God can ſtamp ſuch a *jus divinum* upon any of theſe things, whereby Conſcience ſhall be obliged. All humane inventions herein, whether diviſed of our own hearts, or derived as Traditions from others, are incompatible and inconſiſtent herewith; vain in themſelves, and to all that uſe them, and condemned of God. See 1 *Kings* 12. 32, 33. *Iſai.* 29. 4. *Matth.* 15. 6, 7, 8, 9. 2. It is beyond all juſt, humane or created power, to aboliſh or oppoſe the ſame, or the due execution thereof in the Church of Chriſt; For, what is *jure divino*, is held of God, and not of man; and to oppoſe that, were to fight againſt God. The ſupreme Magiſtrates in ſuch caſes ſhould be *Nurſe-fathers*, Iſai 49. 23. not *Step-fathers* to the Church; their power being *cumulative and perfective*, not *privative and deſtructive* unto her: for ſhe both had and exerciſed a power in Church-government, long before there was any Chriſtian Magiſtrate in the world; and it cannot be proved, that ever Chriſt reſumed that power from his Church, or tranſlated it to the Political Magiſtrate, when he became Chriſtian. 3. It is ſo obligatory unto all Churches in the whole Chriſtian world, that they ought uniformly to ſubmit themſelves unto it: for a *Jus divinum* is equally obligatory to one Church as well as to another. And it is ſo obligatory to all perſons, ſtates and degrees, that none ought to be exempted from that Church-government which is *jure divino*,

nor to be tolerated in another Church-government, which is but *jure humano*; nor ought any Christian to seek after, or content himself with any such Exemption or Toleration: for in so doing, inventions of men should be preferred before the ordinances of God; our own wisdom, will, authority, before the wisdom, will, authority of Christ: and we should in effect say, *we will not have this man to reign over us*, Luke 19.27. *Let us break their bands asunder, and cast their cords away from us*, Psal 2.3.

Chap. III.

Of the nature of a Jus divinum, *a* divine Right *in particular. How many wayes a thing may be of* divine right: *And first, of a* divine right *by* true light of Nature.

THus we see in general what *jus divinum* is; now in particular let us come to consider how many wayes a thing may be said to be *jure divino*, by Scripture-warrant, keeping still our eye upon this subject of Church-government, at which all particulars are to be levelled for the clearing of it.

A thing may be said to be *jure divino*, of *divine right*, or (which is the same for substance) of *divine Institution*, divers ways. 1. *By light of* * *Nature*. 2. *By obligatory Scripture-examples*. 3. *By divine Approbation*. 4. *By divine Acts*. 5. *By divine Precepts or Mandates*: all may be reduced to these five heads, ascending by degrees from the lowest to the highest *jus divinum*.

* Guil. Amef. de Conscientia, l. 5. c. 1. §. 2. ad Quæst. prim.

I. **By light of Nature.** That which is evident by, and consonant to the *true light of Nature*, or *natural Reason*, is to be accounted *jure divino* in matters of Religion. Hence two things are to be made out by Scripture. 1. What is meant by the *true light of Nature*. 2. How it may be proved, that what things in Religion are evident by, or consonant to this true light of Nature, are *jure divino*.

I. For the first, *What is meant by the True light of Nature, or natural Reason*, thus conceive. The *light of Nature* may be considered two ways. 1. As it was in man before the fall, and so it was

was that image and similitude of God in which man was at first created, *Gen.* 1. 26, 27. or at least part of that image; which image of God, and light of Nature, was con-created with man, and was perfect; *viz.* so perfect as the sphear of humanity, and state of innocency did require: there was no sinful darkness, crookedness or imperfection in it: and whatsoever was evident by, or consonant to this pure and perfect *light of nature*, in respect either of Theory or Practice, was doubtless *jure divino*, because correspondent to that divine Law of Gods image naturally engraven in *Adams* heart. But man being lapsed, this will not be now our Question, as it is not our case. 2. As it is now in man after the fall. The light of Nature and image of God in man is not totally abolished and utterly razed by the fall; there remain still some Reliques and Fragments thereof, some *scintillæ*, some glimmerings, dawnings, and common principles of *light*, both touching *Piety to God, Equity to man*, and *Sobriety to a mans self*, &c. as is evident by comparing these places, *Psal.* 19. 1, 2, &c. *Act.* 14. 17. & 17. 27, 28. *Rom.* 1. 18, 19, 20, 21. and 2. 12, 14, 15. 1 *Cor.* 5. 1. in which places it is plain, 1. That the Book of the creature is able (without the Scriptures, or divine Revelations) to make known to man much of God, his *invisible Godhead* and Attributes, *Psal.* 19. 1, 2, &c. *Act.* 14 17. and 17. 27, 28. yea, so far as to leave them *without excuse*, *Rom.* 1. 18, 19, 20, 21. 2. That there remained so much natural light in mindes even of Heathens, as to render them capable of instruction by the creature in the *invisible things of God*, yea and that they actually in some measure *did know God*, and because they walked not up to this knowledge, were plagued, *Rom.* 1. 18, 19, 20, 21. —— 24, &c. 3. That the *Work of the Law* (though not the right ground, manner, and end of that work, which is the blessing of the New-Covenant, *Jer.* 31. 33. *Hebr.* 8. 10.) *was* materially *written* in some measure *in their hearts*, Partly because *they did by nature* without the Law *the things contained in the Law*, so being *a law to themselves*, *Rom.* 2. 14, 15. Partly, because they by nature forbore some of those sins which were forbidden in the Law, and were practised by some that had the Law, as 2 *Cor.* 5. 1. and partly because according to the good and bad they did, &c. their Conscience

did accuſe or excuſe, *Rom.* 2.15. now Conſcience doth not accuſe or excuſe, but according to ſome Rule, Principle, or Law of God, (which is above the Conſcience) or atleaſt ſo ſuppoſed to be: and they had no law but the imperfect characters thereof in their own hearts, which were not quite obliterated by the fall. Now ſo far as this light of nature after the fall, is a true relique of the light of nature before the fall, that which is according to this light may be counted of *divine right, jure divino*, in maters of Religion, which is the next thing to be proved.

For the ſecond, How it may be proved *that what things in Religion are evident, by, or conſonant to, this true light of Nature, are* jure divino. Thus briefly,

1. Becauſe that knowledge which by light of nature Gentiles have of *the inviſible things of God*, is a beam of *divine light*, as the Apoſtle ſpeaking of the Gentiles light of nature, ſaith, *That which may be known of God, is manifeſt in them,* [ὁ γνωστὸς τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς] *for God hath ſhewed it to them. For the inviſible things, &c Rom.* 1.19,20. God himſelf is the Fountain and Author of the true light of Nature; hence ſome not unfitly call it the *Divine light of Nature*, not onely becauſe it hath God for its *Object*, but alſo God for its *Principle*; now that which is according to *Gods manifeſtation*, muſt needs be *jure divino*.

2. Becauſe the Spirit of God and of Chriſt in the New Teſtament is pleaſed often to argue from *light of Nature* in condemning of ſin, in commending and urging of duty, as in caſe of the inceſtuous Corinthian; *It is reported commonly, that there is fornication amongſt you, and ſuch fornication as is not ſo much as named amongſt the Gentiles*, (who had only the *light of Nature* to guide them) 1 *Cor.* 5.1. In caſe of the habits of men and women in their publike Church-Aſſemblies, that womens heads ſhould be covered, mens uncovered in praying or prophecying; *Judge in your ſelves, is it comely that a woman pray unto God uncovered? Doth not even nature it ſelf teach you, that if a man have long hair, it is a ſhame to him? but if a woman have long hair, it is a glory to her, &c.* 1 *Cor.* 11.13,14,15. here the Apoſtle appeals plainly to the very *light of nature* for the regulating and directing of their habits in Church-Aſſemblies: and thus in caſe of praying or prophecying in the Congregation in

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an unknown tongue, (unleſs ſome do interpret) he ſtrongly argues againſt it from *light of nature*, 1 *Cor.* 14.7,8,9,10,11. and afterwards urges that women be *ſilent in their Churches, ab indecoro naturali*, from the natural uncomelineſs of their ſpeaking there, *for it is ſhame for women to ſpeak in the Church*, 1 Cor. 14.34,35.

Now if the Spirit of God condemn things as vicious, and commend things as vertuous from the *light of nature*, is there not a *jus divinum* in the *light of nature*? may we not ſay, that which is repugnant to the *light of nature* in matter of Religion, is condemned *jure divino*: and that which is correſpondent to the *light of nature*, is preſcribed *jure divino*? and if not, where is the ſtrength or force of this kinde of arguing from the *light of nature*?

Conſequently, in the preſent caſe of Church-Government, That which is agreeable to the true *light of nature*, muſt needs be confeſſed to be *jure divino*. Though *light of nature* be but dim, yet it will lend ſome help in this particular; *e. g. Light of Nature* teaches, 1. That as every Society in the world hath a diſtinct government of its own within it ſelf, without which it could not ſubſiſt, ſo muſt the Church, which is a Society, have its own diſtinct government within it ſelf, without which it cannot ſubſiſt no more then any other Society. 2. That in all matters of difference the leſſer number in every Society ſhould give way to, and the matters controverted be determined and concluded by the major part; elſe there would never be an end: and why not ſo in the Church? 3. That in every ill-adminiſtration in inferiour Societies the parties grieved ſhould have liberty to appeal from them to ſuperiour Societies, that equity may take place; and why not from inferiour to ſuperiour Church-Aſſemblies?

Chap. III.

2. *Of* a Divine Right *by obligatory Scripture-Examples.*

II. By obligatory Scripture-examples (which Gods people are bound to follow and imitate Matters) of Religion be-

come *jure divino*, and by the will and appointment of Jesus Christ, by whose Spirit those *examples* were recorded in Scripture, and propounded for imitation to the Saints. *Light of Nature* in this case helps something; but the light of *Obligatory Scripture Examples* helps much more, as being more clear, distinct and particular. We say, *Scripture-examples*; for only these *examples* are held forth to us by an infallible impartial divine hand: and those *Scripture-examples Obligatory*, or *Binding*; for there are many sorts of *Scripture-examples* that oblige not us to imitation of them, being written for other uses and purposes.

Great use is to be made of such *examples* in matters of Religion, and particularly in matters of *Church-Government*, for the clearing of the *jus divinum* thereof: and great opposition is made by some against the binding force of *examples*, especially by men of perverse spirits, (as too many of the *Erastian* party are;) therefore it will be of great consequence to unfold and clear this matter of *Scripture-examples*, and the *obliging power* thereof, that we may see how far *examples* are to be a *Law* and *Rule* for us *jure divino*. In general, this Proposition seems to be unquestionable, That *whatsoever matter or act of Religion Jesus Christ makes known to his Church and people by or under any* binding Scripture-example, *that matter or act of Religion so made known, is* jure divino, *and by the Will and appointment of Jesus Christ.* But to evince this more satisfactorily, these several particulars are to be distinctly made good and manifested. 1. *That some Scripture-examples are obligatory and binding to Christians in matters of Religion.* 2. *Which are those obligatory Scripture-examples.* These things being made out, we shall see with what strength *Scripture-examples* hold forth a *jus divinum* to us in the mysteries of Religion; and particularly in *Church-government.*

I. 1. *That some Scripture-examples in matters of Religion are obligatory to Christians, as Patterns and Rules, which they are bound in conscience to follow and imitate*, is evident.

1. *By the divine intention of the Spirit of God, in recording and propounding of examples in Scriptures:* for he records and propounds them to this very end, that they may be imitated. Thus Christs

Christs humility, in washing the feet of his Disciples, was intentionally propounded as an obligatory example, binding both the Disciples, and us after them, to perform the meanest offices of love in humility to one another: *If I your Lord and Master have washed your feet, ye ought also to have washed one anothers feet. For I have given you an* Example, *that you should do as I have done to you*; John 13.4. &c. 13.14,15. Thus Christs suffering with innocence and unprovoked patience, not reviling again, &c. is purposely propounded for all Christians to imitate, and they are bound in conscience as well as they can to follow it — *Christ suffered for us, leaving us an example, that ye should follow his steps. &c.* 1 Pet. 2.21, 22,23. Hence the Apostle so urges the example of Christ for the *Corinthians* to follow in their bounty to the poor Saints, yea, though to their own impoverishing, *for you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich*, 2 Cor. 8.9. Nor was the *example of Christ* only written for our imitation; but the *examples of the Apostles* also in the Primitive Churches were intentionally left upon record for this end, that they might be binding patterns for us to follow in like cases in after-Ages. And in particular, this seems to be one singular ground, scope and intention of Christs Spirit in writing the History of the *Acts of the Apostles*, that the Apostles Acts in Primitive Churches might be our Rules in successive Churches: For 1. Though this Book (as some k well observe) contain in it many things *Dogmatical*, divers Doctrines of the Apostles, yet is it not stiled *The Book of the Doctrine*, but of the *Acts of the Apostles*, that we may learn to *act as they acted*. This being one main difference betwixt profane and sacred Historries; these are for speculation, these also for admonition and imitation, 1 *Cor.* 10. 11. The History therefore of the Acts propounds examples admonitory and obligatory unto us, that we should express like

i ὑπογραμμὸν, Exemplar, Translatio à pictoribus, vel pædagogis sumpta. *Beza in loc.* Vox Græcè significat propriè exemplar scriptionis, quale solent præscribere discipulis suis magistri scriptorii. Proponitur autem Christus nobis in Scripturis ad exemplum multifariam: 1. In exemplum lenitatis & mansuetudinis, Matth. 11.29. 2. Humilitatis ac servitii, Joan. 13.v. 12.13. 3. Mutuæ pacis ac charitatis, Joan. 14. 27. & 13. 34,35. Ephes. 5.2. 4. Dilectionis conjugalis, sive matrimonialis, Eph. 5.25. 5. Vitæ sanctitatis, 1 Cor. 11.1. 1 Joan. 2.6. 6. Patientiæ ac tolerantiæ in cruce & afflictionibus in præsenti hoc loco Petri. *Laurent. in loc pag.* 174.

k *Rob. Parker de Polit. Eccles. l.* 2. c 42.

like acts in like cases. 2. *Luke* (the Pen-man of the *Acts*) makes such a transition from his History of Christ, to this History of Christs Apostles, as to unite and knit them into one Volumn, *Act.* 1.1. whence we are given to understand, That if the Church wanted this History of the Apostles, she should want that perfect direction which the Spirit intended to her: as also that this Book is useful and needful to her as the other. 3. In the very front of the *Acts* it is said, that *Christ after his Resurrection* (and before his Ascension) *gave commandements to the Apostles* —— *and spake of the things pertaining to the Kingdom of God*, Act. 1. 2, 3. *viz.* of the Polity of the Church, say [l] some. Of the Kingdom of Grace, say [m] others. Judicious *Calvin* [n] interprets it partly of Church-Government, saying, *Luke admoniſheth us, that Christ did not ſo depart out of the world, as to caſt off all care of us*: nam quod perpetuum in Eccleſia regimen conſtituit, hoc documento oſtendit —— *for by this Doctrine he ſhewes that he hath conſtituted a perpetual Government in his Church.* And again, *Significat ergo Lucas, non prius abiſſe Chriſtum, quàm Eccleſiæ ſuæ Gubernationi proſpexerit*, i.e. *Therefore Luke ſignifies, that Chriſt departed not, before he had provided for his Churches Government.* Now thoſe expreſſions are ſet in the Frontiſpice, to ſtamp the greater authority and obligatory power upon the *Acts* after recorded, being done according to *Chriſts commandements*; Chriſt intending their *Acts* in the firſt founding of his Kingdom and Politie Eccleſiaſtick to be the Rule for after-Churches. For what Chriſt ſpoke of his Kingdom to the Apoſtles, is like that, *What I ſay to you, I ſay to all, Matth.* 13.37. as what was ſaid to the Apoſtles touching *Preaching and Baptizing, remitting and retaining of ſins*, was ſaid to all the Apoſtles ſucceſſours, *to the end of the World, Joh.* 20.21,23. with *Mat.* 28.18,19,20.

2. *By Gods approving & commending ſuch as were followers not only of the Doctrine, but alſo of the Examples of the Lord, his Apoſtles,* and

l *R. Park. de Polit. Eccleſ. l. 2. cap. 42*

m Regnum Dei vel generaliter conſideratur, quatenus generali providentia omnia cœlo, terrâque comprehenſa gubernantur, cujus ambitu ne eximere licet Satanam nec Spiritus infernales; vel ſpecialiter expenditur, ut reſtrictum eſt ad Eccleſiam; atque ita eſt, aut gratiæ in hoc mundo adminiſtratum per Verbum, Sacramenta & DISCIPLINAM: aut gloriæ in futuro, quo, hac adminiſtrationis formâ ceſſante, Deus Pater plenariè & immediatè erit omnia in omnibus. Per regnum ergo Dei intellige Gratiæ, quod tantùm à Gloriæ regno modo adminiſtrationis diſtinguitur —— *Joan. Malcolmi comment. in Act.* 1,2,3. *p.* 3,4.

n *Calv. in loc.*

and Primitive Churches; And ye became followers (μιμηταὶ *imitatours*) *of us, and of the Lord* 1 Theſ. 1. 6, 7. and again, *Ye brethren became followers* (ὑμεῖς μιμηταὶ *imitatours*) *of the Churches of God, which in Judea are in Chriſt Jeſus: for ye alſo have ſuffered like things of your own Country-men, even as they have of the Jews,* 1 *Theſ.* 2. 14. In which places the holy Ghoſt recites the Theſſalonians *imitating* of the Lord, of the Apoſtles, and of the Churches, to the praiſe of the Theſſalonians, by which they are given to underſtand that they did well, and diſcharged their duty in ſuch *imitations*: for Gods *condemning* or *commending* any thing, is virtually a *prohibiting* or *preſcribing* thereof.

3. *By the Lords commanding ſome examples to be imitated.* Commands of this nature are frequent. In General, *Beloved, imitate not that which is evil, but that which is good,* 3 Joh. 11. In Particular, 1. Imitating of God and Chriſt; *Be ye therefore followers of God as dear children: and walk in love as Chriſt alſo hath loved us,* Epheſ. 5. 1, 2. with Eph. 4. 32. *He that ſaith, he abideth in him, ought himſelf alſo to walk, even as he walked,* 1 Joh. 2. 6. 2. Imitating of the Apoſtles and other Saints of God; *I beſeech you, be ye imitators of me; for this cauſe have I ſent unto you Timothy* —— *who ſhall bring you into remembrance of my ways which be in Chriſt,* 1 Cor. 4. 16, 17. *Be ye imitators of me, even as I alſo am of Chriſt,* 1 Cor. 11. 1. *Thoſe things which you have both learned, and received, and heard and ſeen in me, do: and the God of Peace ſhall be with you,* Phil. 4. 9. *Be not ſlothful, but imitators of them who through faith and patience inherit the Promiſes,* Heb. 6. 12. *Whoſe faith imitate, conſidering the end of their Converſation,* Heb. 13. 7. *Take, my brethren, the Prophets, who have ſpoken in the Name of the Lord, for an Example* (ὑπόδειγμα *pattern*) *of ſuffering affliction and of patience,* Jam. 5. 10. Theſe and like divine Commands infallibly evidence that many *Scripture-Examples are obligatory,* and do binde our conſciences to the imitation of them.

4. *By Conſent of Orthodox and learned Writers,* both Ancient and Modern, acknowledging an obligatory force in ſome *Scripture-Examples,* as being left upon record for our imitation. As among others p *Chryſoſtom,* and q *Greg. Nyſſen* well obſerve.

o The Greek word originally and moſt properly ſignifies, morally to imitate that which is good or bad in any example. 3 Joh. 11. μὴ μιμοῦ — imitate not.

p *Chryſ.* wiſheth — ἀλλ' εἴθε γὸ ἐκεῖνο ἐυπορήσαμεν τὰ τῶ ἱστορίαν ἡμῖν ἀκριβῆ παραδοῦναι τῶν τότε γενομένων, &c. i.e. But, O that there had not wanted one that would have delivered diligently unto us the Hiſtory of the Apoſtles, not only what they wrote, or what they ſpake, but how they behaved themſelves throughout their whole life, both what they did eat, and when they did eat, when they ſate, and whither they went, and what they did every day, in what parts they lived, and into what houſe they entred, and whither they ſailed, and that would accurately have expounded all things, ſo full of

of manifold utility are all things of theirs. *Chrysost. Argum. in Epist. ad Philem.* —And elswhere he affirmeth, οὐδὲ γὰρ ἁπλῶς ἡμῖν τὰς ἱστορίας ἀνάγραπτος ἡ τοῦ πνεύματος χάρις γενέσθαι παρεσκεύασε, ἀλλ' εἰς πρὸς μίμησιν ἡμᾶς διεγείρῃ καὶ ζῆλον τῶν ἀναρέτων ἀνδρῶν, &c. *i.e.* nor hath the grace of the holy Ghost without cause left unto us these Histories written, but that he may stir us up to the imitation and emulation of such unspeakable men. For when we hear of this mans patience, and of that mans soberness, of another mans readiness to entertain strangers, and the manifold vertue of every one, and how every one of them did shine and became illustrious, we are stirred up to the like zeal. *Chrys. in Gen.* 30. 25. *Homil.* 57. *in initio*, q Τάχα γὰρ καὶ τούτου χάριν ἡ τῶν ὑψηλῶν ἐκείνων πολιτεία δι' ἀκριβείας ἱστόρηται, ὡς ἂν διὰ, &c. *i.e.* For this cause therefore the conversation of those most excellent men is accurately storied, that by imitation of them our life may be rightly led on to that which is good. *Greg. Nyssen. lib. de vita Mosis, Tom.* 1. *p.* 170 *vid. tot. lib.*

Among Modern Writers, excellently r Mr. *Perkins, This is a Rule in Divinity, That the ordinary examples of the godly approved in Scripture, being against no general Precept, have the force of a general Rule, and are to be followed.* See also s *Pet. Martyr*, t *Calvin*, and others.

r *Perkins* on Matth. 6. 16. See him also on Heb. 11. 6. p. 28. in fol. col. 2. B. C. &c. and on Hebr. 11. 22. p. 131. col. 2. D. and notably on Hebr. 12. 1. p. 200. col. 2. C. D. &c. and on Revel. 2. 19. p. 313. col. 1. B. and his Art of Prophecying, p. 663. col. 1. & 2. s Vide Pet. Martyr in lib. Jud. p. 2. col. 1. and in Rom. 4. 23, 24. t And *Calv.* in Heb. 12. 1. and in Rom. 4. 23, 24. and in 1 Pet. 1. 21. &c.

5. Finally, *By the very Concession of adversaries*, both u Popish and x Prelatical, that acknowledge *Scripture-Examples* have an obligatory force in them.

u *Popish.* Thus *Duaren.* De ratione & forma ordinandi Ministros Ecclesiæ, nullum in sacra Scriptura præceptum extare arbitror, sed ritus ab Apostolis observatus, quorum exemplum vice cujusdam præcepti nobis esse debet, ex aliquot Scriptorum sacrorum locis cognosci potest, *i.e.* Touching the way and form of ordaining the Ministers of the Church, I suppose there is no precept extant in Scripture, but the rite observed by the Apostles, whose example ought to be to us in stead of a Precept, may be known from certain places of Scripture. *Franc. Duaren. de sacr. Eccl. Minist. ac Benef. lib.* 5. *cap.* 1. *in initio.*— *Ludovicus Romanus the Pronotary in the Council of Basil (wherein there was a great dispute about the decisive votes of Elders in Councils) said*, Non esse Argumentum ex gestis Apostolorum sumendum, quorum exempla miranda essent magis quam imitanda, *i.e.* That an Argument was not to be drawn from the Apostles Acts, whose examples were rather to be admired then imitated. *But how was the Council offended hereat?* Fuit ejus Oratio eo molestior, quo plures erant suis contacti verbis: maximéq; in eo sibi est adclamatum, quod dixerat Apostolos non esse imitandos: id enim quasi blasphemiam omnes impugnarunt, *i.e.* His speech was the more grievous, in that many were touched with his words: and in that especially he was cryed out against, because he had said the Apostles were not to be imitated; for all impugned that as blasphemy. *And. Ludovicus Cardinalis Arelatensis, President of the Council thus answered*, Et licet Ludovicus Apostolorum exemplum nobis interdixerit, ego illorum potissimè in Actibus sisto. Quid enim est quod magis sequi nos deceat, quàm Ecclesiæ primitivæ doctrinam ac consuetudinem?—nihil prohibet imitari Apostolos, quia omnia ad doctrinam

ârinam noſtram ſcripta ſint, apparet voluiſſe Apoſtolos nobis exemplum dare. *i.e.* And though *Ludovicus* hath forbidden to us the example of the Apoſtles, I eſpecially inſiſt in their Acts; For what becomes us more to follow, then the Doctrine and Cuſtome of the Primitive Church?-Nothing hinders the imitation of the Apoſtles; for ſince all things were written for our learning, it appears the Apoſtles were willing to give us an example. *Æneas Sylvius (qui poſtea Pius* II.*) in Faſcicul. rerum expetendarum, lib.* 1. *de Geſt. Concil. Baſil. fol.* xi. *&* xii. *The Rhemiſts alſo argue for the obſerving of the Lords day, from the Example of Chriſt, and the tradition and example of the Apoſtles.* Rhem. Annot. in Matth. 15. 9. & Luc. 24. 1. x *Prelatical Writers count not only the examples of the Apoſtles, but of Apoſtolical Churches alſo to be obligatory.* Bilſon *thus contends for Biſhops above Presbyters.* Tertullian *ſaith,* Conſtabit id eſſe ab Apoſtolis traditum, quod ab Eccleſiis Apoſtolorum fuerit ſacroſanctum. *Tert adver. Marci. l.* 4. It is certain, that came from the Apoſtles, which is ſacredly obſerved in the Churches of the Apoſtles. And *Auſtin,* Quod univerſa tenet Eccleſia, nec Conciliis inſtitutum, ſed ſemper retentum eſt, non niſi authoritate Apoſtolica traditum rectiſſimè creditur. *Aug. de Baptiſm contr. Donat. li.* 4. *c.* 2. That which the whole Church keepeth, and was not appointed by Councils, that is moſt rightly believed to have deſcended from the Apoſtles. Now in the Churches planted by the Apoſtles and their coadjutors, one hath been ſevered from the reſt of the Apoſtles, &c. *Bilſon's Perpet. Government of Chriſts Church. Cha.* 13. *p.* 258, 259 *in* 4° *printed at London,* 1610. *And the ſame* Bilſon *argues for Metropolitanes, thus,* Some think the Metropolitanes function may be derived from *Timothy* and *Titus,* by reaſon that *Titus* had in charge the whole Iſle of Crete, and *Timothy* the over-ſight not of Epheſus onely, but of Aſia alſo, *(to this end he cites many teſtimonies of Ancient writers, and after ſubjoyns)* If therefore any man like theſe places, I am not againſt them; but the ancient, evident, and conſtant courſe of the Primitive Church to have Primates and Metropolitans for the calling and guiding of Synods in every Province, is to me a pregnant and perfect proof, that this order was either delivered or allowed by the Apoſtles and their Scholars, or found ſo needful in the firſt Government of the Church, that the whole Chriſtian world ever ſince received and continued the ſame. *Bilſon's Perpet. Govern. Chap.* 16. *p.* 409, 410. *Thus* Saravia *argues from example (though in applying it miſ-taken)* ubi D. Beza docuerit abrogatam illam regendæ Eccleſiæ formam, quâ ſunt uſi Apoſtoli & Apoſtolici viri, ego ei credam & mutabo ſententiam. Interea maneat donec abrogata meliùs doceatur, quàm hactenus aut à Beza aut à quoquam alio factum eſt. Non enim ignoraverunt Apoſtoli, homines plus moveri exemplis quàm præceptis, & citiùs imitaturos quos poſt ſe relinquebant Eccleſiarum rectores, quod viderant, quàm quod tradidiſſent, & ab eis audiſſent: ut ſi quid fuit neceſſarium, clarè & perſpicuè diſertis verbis poſteritati teſtatum relinqui, hoc imprimis fuerit neceſſarium. *Hadri. Saravia de diverſ. Grad. Miniſt. cap.* 14. *§.* 6. *p.* 139. *in fol Edit. Lond.* 1611.

Thus it is clear on all ſides *that ſome Scripture-examples are Obligatory*; Now (to come cloſer to the matter) conſider, *Which Scripture-examples are obligatory*: Herein two things are neceſſary to be cleared: 1. *How many ſorts of binding-Examples are propounded to us in Scripture.* 2. *What Rules we may walk by for finding out the obligatory force of ſuch Examples.* II.

How many ſorts of binding-Examples are propounded unto us in Scripture, and Which are thoſe Examples? Anſ. There are principally I.

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pally three sorts, *viz.* Examples of *God*, of *Christ*, of *Christians*.

I. *Of God.* The Example of God is propounded in Scripture as obligatory to us in all moral excellencies and actions, *e. g.* *Mat.*5.44,45, 48. *Eph.*5.1. 1 *Pet.*1.14,15, 16. 1 *Joh.*4.10,11.

II. *Of Christ. That the example of Christ is obligatory*, and a binding Rule to us for imitation, is evident by these and like testimonies of Scripture, *Mat.*11.29. 1 *Cor.*11.1. *Eph.*5.2,3,25,&c. 1 *Joh.*2.6. 1 *Pet.*2.21,22,23. *If I your Lord and Master have washed your feet, ye ought also to have washed one anothers feet. For I have given you an example, that you should do as I have done to you,* —— *Joh.* 13. 14, 15. in this place (as excellent x *Chamier* observes) we must follow *rationem exempli, magis quam individuum actum*; *the reason of the example, rather then the invidual act, viz.* after Christs example, we must be ready to perform the loweſt and meaneſt offices of love and service to one another.

x *Chamier. tom.* 3. *l.* 19. *c.*7. *de jejuniis* §. 55. *ad* 60. & *l.* 24. *c.*9. *de satisfact.* §.21. & *tom.*4. *li.*8. *c.*2. §.22, 23. & *c.*7, 8.

But which of Christs examples are obligatory to Christians, will better appear, by distinguishing the several sorts of Christs actions. Christs actions were of several kinds and natures; and to imitate them all, is neither *needful*, nor *possible*, nor *warrantable*. Orthodox Writers thus rank Christs actions:

1. Some of Christs actions were of *Divine power and vertue*; as his Miracles, turning water into wine, *Joh.*2.7. *&c.* walking on the Sea, *Mar.*6.48,49. dispossessing of Devils by his word, *Mar.*1,27. *Luk.*4.36. curing one born blinde with clay and spittle, *Joh.*9. healing the sick by his word or touch, *Joh.*4.50. *Mar.*6.56. raising the dead to life again, as *Joh.* 12.1. *Mat.*11.5. *Luk.*7.22.

2. Some were *acts of divine Prerogative*, as sending for the Ass and Colt, without first asking the owners leave, *Mat.*21.2. *&c.*

3. Some *Mediatory*, done by him as Mediator, Prophet, Priest, and King of his Chuch, *e.g.* inditing the Scripture, called therefore the *Word of Christ*, *Col.*3. 16. laying down his life *for the sheep*, *Joh.*10.15. *&c.* giving of the Spirit, *Joh.* 20. 22. *Acts* 2. appointing of his own Officers, and giving them commissions, *Eph.*4.7,10, 11. *Mat.*10. and 28. 18, 19,20. Instituting of new, and thereby abrogating of old ordinances, *Matth.*28. ver. 18,19. 1 *Corinth.*11.23. *&c.*

4. Some *Accidental, occasional, incidental*, or *circumstantial*,

as in the case of his celebrating his Supper, That it was at night, not in the morning; after supper, not before; with none but men, none but Ministers; with unleavened, not with leavened bread, &c. these circumstantials were accidentally occasioned by the Passeover, nature of his family, &c.

5. Some *acts of Christ were Moral*, as *Matth.* 11.29. *Ephes.* 5. 2,3,25. *&c.*; or at least *bottomed upon a moral reason and foundation*, as *John* 13.14, 15.

To imitate Christ in his three first sort of Acts, is utterly unlawful, and in part impossible. To imitate him in his circumstantial acts *ex necessitate*, were to make accidentals necessary, and happily to border upon superstition; for, to urge any thing *supra statutum*, as absolutely necessary, is to urge *superstition*: and to yield to any thing *supra statutum*, as simply necessary, were to yield to *superstition*. But to imitate Christ in his *moral acts*, or *acts grounded upon a moral reason*, is our duty: such acts of Christ ought to be Christians Rules.

III. *Of Prophets, Apostles, Saints, or Primitive Churches. That their examples are obligatory*, is evident by these places, 1 *Cor.* 11.1, *Phil.* 4.8,9. 1 *Pet.* 3 4,5,6. 1 *Thes.* 1.6. and 2.14. *Heb.* 13.7. *James* 5.10,11. 3. *John* 11.

Which of their examples are obligatory, may be thus resolved, by distinguishing of their actions.

1. *Some were sinful*; written for our *caution* and *admonition*, not for our *imitation*: as 1 *Cor.* 10.5,6,10,12. [a] *Ut neq; justi in superbiam securitate extollantur, nec iniqui contra medicinam desperatione obdurentur*, i. e. *That neither the just be lifted up into pride by security, nor the unjust be hardned against the medicine through despair.* See the fourth Rule following, *pag.* 23.

[a] *August. cont. Faust. Manich. l.* 22. *c.* 96.

2. *Some were heroical*; done by singular instinct and instigation of the Spirit of God; as divers acts may be presumed to be, (though we read not the instinct clearly recorded:) as, *Elias* his calling for fire from heaven, 2 *Kings* 1.10. which the very Apostles might not imitate, not having his Spirit; *Luke* 9.54,55. *Phinehas* his killing the adulterer and adulteress, *Numb.* 25. 7,8. *Samson*'s avenging himself upon his enemies by his own death, *Judg.* 16. 30. of which, saith *Bernard*, [b] *Si defenditur non fuisse peccatum, privatum habuisse consilium indubitanter credendum*

[b] *Bern. de præcep. & dispensat. & Pet. Mart. in loc.* Deus illum Spiritu suo gubernabat.

dum eſt, i.e. *If it be defended not to have been his ſin, it is undoubtedly to be believed he had private counſel, viz.* from God for his fact. *David's* fighting with *Goliah* of Gath the Gyant, hand to hand, 1 *Sam.* 17. 32. &c. which is no warrant for private duells and quarrels. Such *heroick acts* are not imitable but by men furniſhed with like *heroick ſpirit*, and inſtinct divine.

3. *Some were by ſpecial calling, and ſingular extraordinary diſpenſation*: as *Abraham's* call to leave his own country for pilgrimage in Canaan, *Gen.* 12. 1, 4. which is no warrant for Popiſh Pilgrimages to the holy Land, &c. *Abraham's* attempts, upon Gods ſpecial tempting commands, to kill and ſacrifice his ſon, *Gen* 22. 10. no warrant for parents to kill or ſacrifice their children. The Iſraelites borrowing of, and robbing the Egyptians, *Exod.* 12. 35. no warrant for couzenage, ſtealing or for borrowing with intent not to pay again. Compare *Rom.* 13. 8. 1 *Theſ.* 4. 6. *Pſal.* 37. 21. Iſraelites taking uſury of the Canaanitiſh ſtrangers (which were deſtined to ruine both in their ſtates and perſons, *Deut.* 20, 15, 16, 17.) *Dent.* 23. 20. which juſtifies neither their nor our taking uſury of our brethren, *Lev.* 25, 36, 37. *Dent.* 23. 19, 20. *Neh.* 5. 7, 10. *Pſ.* 15. 5. *Pro.* 28. 8. *Ezek.* 18. 8, 13, 17. and 22. 12. *John Baptiſt's* living in the deſert, *Mat.* 3. no protection for Popiſh hermitage, or proof that it is a ſtate of greater perfection, &c.

4. *Some were onely accidental or occaſional*, occaſioned by ſpecial neceſſity of times and ſeaſons, or ſome preſent appearance of ſcandal, or ſome ſuch accidental emergency. Thus Primitive Chriſtians *had all things common*, *Act.* 4. 32. but that is no ground for *Anabaptiſtical community*. *Paul* wrought at his trade of Tent-making, made his *hands miniſter to his neceſſities*, *Act.* 20. 34. would not take wages for preaching to the Church of Corinth, 2 *Cor.* 11. 7. 8, 9. but this lays no neceſſity on Miniſters to preach the Goſpel *gratis*, and maintain themſelves by their own manual labours, except when caſes and ſeaſons are alike, *Gal.* 6. 6, 7, 8. 1 *Cor.* 9. 6. to 13. 1 *Tim.* 5. 17, 18.

5. *Some were of a moral nature, and upon moral grounds*, wherein they followed Chriſt, and we are to follow them, 1 *Corinth.* 11. 1. *Phil.* 4. 8, 9. and other places fore-alledged: for whatſoever actions were done by them, upon ſuch grounds as are

are of a moral, perpetual and common concernment to one perſon as well as another, to one Church as another, in one Age as well as another, thoſe actions are obligatory to all, and a Rule to after-generations. Thus the baptizing of women in the Primitive Churches, *Acts* 8 12. and 16.15. though onely the males were circumciſed under the Old Teſtament, is a Rule for our baptizing of women as well as men, they being *all one in Chriſt*, *Gal.* 3.28. So the admitting of Infants to the firſt initiating Sacrament of the Old Teſtament, Circumciſion, becauſe they with their Parents were accounted within the Covenant of Grace by God, *Gen.* 17. is a Rule for us now to admit Infants to the firſt initiating Sacrament of the New Teſtament, Baptiſm, becauſe Infants are federally *holy*, and within the Covenant with their believing Parents now, as well as then. *Rom.* 11.16. 1 *Cor.* 7.14. *Col.* 2.11, 12. Thus the baptizing of divers perſons formerly, though into no particular Congregation, nor as members of any particular Congregation, as the Eunuch, *Act.* 8. *Lydia*, *Act.* 16. the Jaylor, *Act.* 16. becauſe it was ſufficient they were baptized into that one general viſible body of Chriſt, 1 *Cor.* 12.12, 13. is a Rule for us what to do in like caſes upon the ſame common ground. Thus the Churches practiſe of preaching the word, and breaking bread on the firſt day of the week, *Act.* 20.7 &c. is our rule for ſanctifying the Lords day, by celebrating the Word, Sacraments, and other holy Ordinances at theſe times. And in like manner, the Primitive practices of ordaining Preaching Presbyters, by laying on of hands, 1 *Tim* 4.14. 2 *Tim.* 1.6. *Act.* 13. 3. of governing all the Congregations of a City by one common Presbytery, in which reſpect they are all called by the name of one Church, as the Church of Jeruſalem, *Act.* 8.1. & 15.4. The Church of Antioch, *Act.* 13.1. & 11.25, 26. The Church of Corinth, 1 *Cor.* 1.2. 2 *Cor.* 1.1. which had Churches in it, 1 *Cor.* 14 34. Of healing common ſcandals and errours troubling divers Presbyterial Churches, by the authoritative Decrees of a Synod, made up of members from divers Presbyterial Churches, as *Act.* 15. and ſuch like, are our Rules in like particulars, which the Lord hath left for our direction, the ſame grounds of ſuch actions reaching us as well as them.

Now this laſt kinde of Examples, are thoſe which we are by divers

divers divine commands especially injoyned to follow; and therefore such *examples* amount to a *divine Right* or *Institution:* and what we ought to do by vertue of such *binding Examples*, is *jure divino*, and by the will and appointment of Jesus Christ.

2. *What discriminatory Notes or Rules may we walk by, for finding out the obligatory force of Scripture-examples; and what manner of Examples those be?* For discovery hereof, take these ensuing general Rules:

1. *Those Examples in Scripture, which the Spirit of Christ commands us to imitate, are undoubtedly obligatory.* Such are the moral examples of God, Christ, Apostles, Prophets, Saints, and Churches recorded in Scriptures, with command to follow them, *Ephes.* 4. 32. and 5. 1, 2. 1 *Joh.* 2. 6. 1 *Cor.* 11. 1. *Phil.* 4. 9. *Heb.* 6. 12. and 13. 7. *Jam.* 5. 10. 3 *Joh.* 11.

2. *Those Examples in Scripture, which the Spirit of Christ commends and praises, are obligatory;* his commendings are virtual commandings: and we ought to follow whatsoever is *praise-worthy*, especially in Gods account, *Phil.* 4. 8, 9. 2 *Corin.* 10. 18. Now the Spirit of Christ commends many examples to us: as, *Henoch*'s walking with God, *Genes.* 5. 24. *Noah*'s uprightness, *Gen.* 6. *Abraham*'s faith, *Rom.* 4. and obedience, *Gen.* 22. *Lot*'s zeal against Sodoms sins, 2 *Pet.* 2. 9. *Job*'s patience, *Jam.* 5. 10, 11. And in a word, all the Examples of the Saints, which the Lord approves and speaks well of: as, *Heb.* 11. 1 *Pet.* 3. 5, 6. together with all such examples, whose imitation by others is commended in Scripture: as, 1 *Thes.* 1. 6, 7. and 2. 14.

3. *Those Examples in Scripture are obligatory, whose ground, reason, scope or end are obligatory, and of a moral nature, and as much concern one Christian as another, one Church as another, one time as another, &c. whether they be the examples under Old or New Testament.* Thus the example of the Church of Corinth, in excommunicating the incestuous person, because he was a *wicked person* ——and lest he should *leaven the whole lump*; and that they might *keep* the Evangelical *Passeover* sincerely, and for that they had power to *judge them within*: and that his *flesh might be destroyed, and his spirit saved in the day of the Lord Jesus*, 1 Cor 5. 5, 6, 7, 8, 11, 12, 13. which grounds and ends being moral, oblige us to use the like remedy against all wicked scandalous persons.

4. *Those*

4. *Those Acts which are propounded in Scripture as* (τυποὶ or ὑποδείγματα) *Patterns or Examples, that we should act the like good, or avoid the like ill, are an obligatory Law to us.* There's *Exemplum cautelæ, & exemplum sequelæ*; An Example of *Devitation* or *Caution*, and an Example of *Imitation*.

Thus *in reference to well-doing* or *suffering for well-doing*, the Examples of Christ, his Apostles and other Saints are propounded as Patterns to write after, as *Joh.*13.14,15. *Heb.*11. *tot.* with *Heb.*12.1. *With such a cloud of witnesses. This verse is as the Epilogue of the former Chapter* (saith the [c] most learned Interpreter) *shewing to what end the Catalogue of Saints was reckoned up, who under the Law excelled in faith; Nempe ut se quisq; comparet ad eorum imitationem*, viz. *That every one may fit himself to imitate them.* [d] Another adds, *He calls them a cloud, Nebulam; sc. quâ dirigamur: per allusionem ad nebulam illam quæ Israelitis in deserto præivit, ut recta via ad terram Chanaan ducerentur.* i.e. *a cloud whereby we may be directed; in allusion to that Cloud that went before Israel in the Wilderness, to conduct them to the Land of Canaan.* See also 1 *Pet.*2.21,22,23. *Jam.*5.10.

Thus also *in reference to ill-doing*, that it may be avoided by us, the bad examples of Saints and others are laid before us, as *Warnings and Cautions* to us, binding us to eschew like evils, 1 *Cor.*10.5,6,11. *Now these things were our Examples, to the intent we should not lust after evil things, as they also lusted. Now all these things happed unto them for Examples, &c. Jude* 7. Thus the [e] Ancients lesson us to improve the bad Examples even of good men.

c *Calvin. in loc.*

d *Park. de Poli. Eccl. l.2. c.* 42. See also that learned *Perkins* on Hebr. 12.1. *p.*200. and 201. thus opening the Metaphor.

e Attende ne credas; non sit delectatio minorum lapsus majorum: sed sit casus majorum tremor minorum. *Aug. Tom.*10. *in l.*50. *Homiliar. Hom.*21. Multi cadere volunt cum David, & nolunt surgere cum David: non ergo cadendi exemplum propositum est, sed si cecideris, resurgendi. Audiant qui non ceciderunt, ne cadant; audiant qui ceciderunt, ut surgant. *ibid.* Multi se fortes putant. Num fortiores quam Loth? Num continentiores quam Noe? Non utique vitia Patriarcharum Scriptura exposuit quos victos vino legimus; sed ut tu disceres quid caveres. Ille nudus jacuit, iste filiarum errori paruit; & Noe justus deceptus est, quia vini vis adhuc ignorabatur, sed in illo instructus es, ne tu ignorares. Loth filiabus se credidit, & per senectutem madidam vino solutus, commisit incestum ignorans: tu sic bibe, ne capiaris. Instruant Patriarchæ, non solum docentes, sed etiam errantes. Ideo iteratum est exemplum ebrietatis, ut confirmetur magisterium cautionis. *Ambros. Tom.*4 *in lib. de Abraham, cap.*6. And again, Etiam lapsus Sanctorum utilis nihil mihi nocuit, quod negavit Petrus, profuit quod emendavit, didici cavere alloquia perfidorum. — *idem lib.*10. *in Luc. cap.* 22.

5. *Thoſe Acts of Saints or Chriſtians which were done by them as Saints and Chriſtians, are obligatory to, and to be followed of all Chriſtians: but thoſe acts which are done by Magiſtrates, Prophets, Apoſtles, Miniſters, &c. onely as ſuch, are onely obligatory to ſuch as have like offices, not to all*: according to the Maxime, *Quod convenit alicui qua tale, convenit omni tali; That which agrees to any thing as ſuch, agrees to every thing that is ſuch.* Thus *James* urges the example of *Elias* in Praying, *James* 5. 17. *Paul* preſſes the example of *Abraham* in being juſtified by believing, f *Rom.* 4. 23, 24. *Peter* preſcribes, as a pattern to Wives, the example of *Sarah*, and other holy women of old, for *adorning themſelves with a meek and quiet ſpirit, ——being in ſubjection to their own husbands*, 1 Pet. 3. 4, 5, 6.

f Hoc etiam præterea hic elicitur, quoties aut dogma nobis aliquod conſtituendum, aut præceptum aliquod Dei explicandum eſt, opportunè fieri, ſi probatio ab exemplis petatur. Nam in locis ſcrupuloſis & exilibus, probatio ab exemplis magnam perſpicuitatem adhibet; in illis enim mens & ſenſus conjunguntur. *Pet. Mart. in Rom.* 4. Excellently *Calvin*, Diſertè aſſerit Paulus in Abrahæ perſona editum fuiſſe ſpecimen communis juſtitiæ, quæ peræquè ad omnes ſpectat. Locus quo admoneamur de capiendo Exemplorum fructu in Scripturis. Hiſtoriam eſſe vitæ magiſtram, verè dixerunt Ethnici, &c. *Vid. plur. in Calv. in Rom.* 4. 23, 24.

6. *Thoſe Acts that were commonly and ordinarily done, are ordinarily to be imitated*; as, Baptizing *in water onely*, and not in any other Element, was the ordinary practiſe of the New Teſtament, *Matth.* 3. 11, 16. *Mar.* 1. 6, 10. *Luc.* 3. 16. *Joh.* 1. 26, 31, 33. *Act.* 1. 5. & 8. 36, 38. & 10. 47. & 11. 16. and by that practiſe we are obliged to baptize *in water only*. Joyning of many Chriſtians together in receiving the Lords Supper was an ordinary practiſe, *Matt.* 26. 20, 26, 27. *Act.* 2. 42. & 20. 7. *&c.* 1 *Cor.* 11. 20. and by us ordinarily to be imitated; how elſe is it a Communion? 1 *Cor.* 10. 16, 17.

But ſuch acts as were done onely upon ſpecial cauſes or ſingular reaſons, are only to be imitated in like caſes. Thus Chriſt argues from a like ſpecial cauſe, that he was not to do Miracles at *Nazareth* without a Call, as he did in other places where he had a Call of God; from the particular Example of *Elijah* and *Eliſha*, which onely went to them to whom God called them, *Luc.* 9. 25, 26, 27. ſo he proves that in like caſe of neceſſity it was lawful for his Diſciples on the Sabbath day to rub ears of corn and eat them, &c. from *Davids* example of eating *ſhew-*

bread

bread when he had need, Matth. 12. ver. 1, 2, 3, 4, 5.

7. *Thoſe acts that were done from extraordinary Calling and Gifts, are to be imitated* (in regard of their ſpecial way of acting) *onely by thoſe that have ſuch extraordinary calling and gifts.* Chriſt therefore blames his Apoſtles for deſiring to imitate *Elijahs* extraordinary act in calling for fire from heaven, &c. when they had not his Spirit — *Luc.* 9. 54, 55. Papiſts are blame-worthy for imitating the extraordinary forty days and nights faſt of *Moſes, Elijah* and Chriſt, in their Lent faſt. Prelates argue corruptly for Biſhops Prelacy over their brethren the Miniſters, from the ſuperiority of the Apoſtles over Presbyters.

Chap. V.

of a Jus Divinum, a Divine Right, *by* Divine Approbation.

By Divine Approbation of the Spirit of Jeſus Chriſt in his Word. Whatſoever in matters of Religion hath the *Divine Approbation* of the Spirit of Chriſt in the Scriptures, that is *Jure Divino*, and by the will and appointment of Jeſus Chriſt. Gods approving or allowing of any thing, plainly implies it is according to his will and pleaſure, and ſo is tant-amount to a divine inſtitution or appointment; for what is a *divine Inſtitution* or *Law*, but *the publiſhing of the divine will of the Legiſlator, touching things to be acted or omitted?* and God cannot approve any thing that is againſt his will. Contrariwiſe Gods diſallowing of any thing, plainly implies that it is againſt his will, and ſo *jure divino* prohibited, and unlawful. God allows or diſallows things, not becauſe they are good or evil: but things are therefore good or evil, becauſe he approves or diſallows them. III.

Now God approves or diſallows things divers ways:

1. *Laudando & vituperando.* 2. *Promittendo & comminando.* 3. *Remunerando.*

1. *By commending or diſcommending.* God commended King *Joſiah* for his zeal and impartiality in compleating of Reformation of Religion, 1 *King.* 13. 25. this is a Rule for all Princes

and Magiſtrates how they ſhould reform. The Angel of the Church of *Epheſus* is commended, for *not bearing of thoſe that were evil*, for *trying* and detecting *the falſe Apoſtles*, and for hating the works of the Nicolaitans, *Revel.* 2. 2,3,6. The Angel of the Church of *Pergamus* is praiſed, for *holding faſt Chriſts Name, and not denying his faith* in places of danger, and days of deepeſt perſecution, *Revel.* 2. 13. A Rule for all Paſtors and Churches, how in all ſuch caſes they ſhould carry themſelves. *Gods commendings are divine commandings. E contra*, God diſpraiſes *Epheſus*, for falling from her firſt love, *Revel.* 2. 4. *Pergamus*, for holding the Doctrine of *Balaam*, and the Doctrine of the Nicolaitans, *Revel.* 2. 14,15. *Thyatira*, for *tolerating* the falſe Propheteſs *Jezabel*, to teach and ſeduce his ſervants, &c. *Revel.* 2. 20. *Laodicea*, for that ſhe was neither hot nor cold, but luke-warm, *Revel.* 3. 15. The Church of *Corinth*, for coming together in publike Aſſembles, *not for better, but for worſe*, by reaſon of *ſchiſms*, ſcandals, and other diſorders about the Lords Supper, 1 *Cor.* 11. 17. &c. In theſe and all ſuch divine diſcommendings of the Churches for their corruptions, all ſucceeding Churches are ſtrongly forbidden the like corruptions: *Gods diſpraiſes are divine prohibitions.* Thus good Church-Elders are commended in this notion, that they are *Elders ruling well*, 1 *Timoth.* 5. 17. therefore that Elders in the Church ſhould Rule, and Rule well, is by this commendation *jure divino*.

2. *By promiſing and threatning.* What promiſe did God ever make to any act or performance, which was not a duty? or what threatning againſt any act, which was not a ſin? He promiſed to them that forſake all for Chriſt, an *hundred-fold now in this time, and in the world to come eternal life*, *Mark* 10. 29,30. therefore it's our duty to forſake all for Chriſt. He promiſed to ratifie in Heaven his Diſciples ſentences of *binding or looſing on earth*; and to *be with them* whenſoever *two or three of them were met together* for that end, *Matth.* 16. 19. and 18. 18,19,20. and *John* 20. 23. Therefore *binding* and *looſing*, *remitting* and *retaining of ſins*, and meeting together for that end, belongs to them *jure divino*. He promiſed to be with them that baptize, preach, remit, and retain ſins in his Name, &c. *all dayes to the end*

end of the world, John 20. 23. with *Matth.* 28.18,19,20. which promiſe ſhews, that theſe works and imployments belong to all ſucceeding Miniſters to the worlds end, as well as to the Apoſtles *jure divino*. On the contrary, the Lord threatens *Epheſus* for decay of firſt love, *Rev.*2.4,5. *Pergamus* for holding falſe doctrine, *Rev.* 2. 14,15. *Thyatira* for tolerating of *Jezabel* and her falſe teaching, &c. *Rev.*2.20,21,23. and *Laodicea* for luke-warmneſs, *Rev.*3.15,16. Therefore all theſe were their ſins, and we are bound even by this divine threatning to avoyd the like, *jure divino*.

3. *By remunerating or rewarding; whether he reward with bleſſings, or with judgements. With bleſsings* God rewarded the Hebrew Midwives, becauſe they preſerved the male-children of Iſrael, contrary to *Pharaoh's* bloudy command; *God made them houſes*, *Exod.* 1. 17, 20, 21. He will have the Elders that rule well *counted worthy of double honour, &c. i. e.* rewarded with a bountiful, plentiful maintenance, 1*Tim.*5.17. Therefore their ruling in the Church is *jure divino*, for which God appoints ſuch a good reward. Contrariwiſe, *with judgements* God rewarded King *Saul*, for offering a burnt-offering himſelf, 1 *Sam.* 13, 12, 13, 14. *Uzzah* for touching the Ark, though it was ready to fall, 2 *Sam.* 6. 6, 7. and King *Uzziah*, for going into the Temple to burn incenſe, 2 *Chron.* 26.16. None of theſe being Prieſts, yet preſuming to meddle with the Prieſts office: A Rule for all perſons, being not Church-Officers, yea though they be Princes or ſupreme Magiſtrates, that they are hereby warned *jure divino*, not to uſurp Church-authority, or Offices to themſelves. God rewarded the *Corinthians* with the judgements of weakneſs, ſickneſs and death, for unworthy receiving of the Lords Supper, 1 *Corinth.* 11.30. So that this is a divine warning for all after-Churches againſt unworthy communicating.

Chap. VI.

4. *Of a* Jus divinum, a divine Right, by divine Acts.

IIII. **By divine Acts.** Whatsoever matters of Religion were erected in, or conferred upon the Church of God, by God, or any person of the blessed Trinity, and are left recorded in the Scripture, they are *jure divino*, by the will and appointment of Jesus Christ. Shall *divine Approbation*, yea, shall the *Saints binding example* hold forth to us a *jus divinum*, and shall not the *Divine Actions of God, Christ, the Spirit*, do it much more? Take some instances: The Lords-day-Sabbath under the New Testament, was it not instituted (the seventh day being changed to the first day of the week) by the Acts of Christ, having now perfected the spiritual creation of the new world, *viz.* by his resurrection and apparitions to his Disciples on that day, and miraculous blessing and sanctifying of that day, by pouring forth the gifts of the holy Ghost, *Acts* 2. all which were seconded with the Apostolical practice in Primitive Churches, *Act.* 20.7. *&c.* 1 *Cor.* 16.1,2. And do not the Churches of Christ generally conclude upon these grounds, that the Lords-day-Sabbath is *jure divino?* Thus Circumcision is abrogated *jure divino*, by Christs act, instituting Baptism in stead thereof, *Col.* 2.11,12. The Passeover is abolished *jure divino, Christ* himself, *our* true *Passeover, being sacrificed for us*, 1 *Cor.* 5.7. and the Lords Supper being instituted a memorial of Christs death, in stead of the Passeover, *Mat.* 26. *Mark.* 14. *Luke* 22. And the whole Ceremonial Law is antiquated, and made voyd by Christs death, accomplishing all those dark types; therefore Christ immediately before his yielding up the ghost cryed, *It is finished, John* 19.30. See *Colos.* 2.14. *Ephes.* 2. 14,15. *abolishing the law of Commandements in ordinances, Heb.* 8.13. and 10.4,5. &c. Thus by Christs act of giving the Keyes of the Kingdom of Heaven to *Peter*, and the Apostles, *Mat.* 16.19. and 18.18,19. the Keyes belong to the Officers of the Church *jure divino*. By Gods act of *setting in the Church some, first Apostles, &c.* 1 *Cor.* 12.28. all those Officers belong to the general

ral viſible Church *jure divino*. By Chriſts act of bounty upon his triumphant aſcenſion into heaven, *in giving gifts to men*, *Epheſ.* 4. 7, 11, 12. all thoſe Church-Officers, being Chriſts gifts, are *jure divino*. Finally, by the holy Ghoſts act, in *ſetting* Elders, Over-ſeers over the flock, *Acts* 20. 28. Elders are ſuch Over-ſeers *jure divino*.

CHAP. VII.

5. *Of a* Jus divinum, a divine Right, by divine Precepts.

FInally and primarily, by divine Precepts and Mandates. V.
Whatſoever in matters of Religion is commanded or forbidden by God in his Word, that is accordingly a duty or ſin, *jure divino*: As, the duties of the whole Moral Law, the ten words, *commanded of God*, *Exod.* 20. *Deut.* 5. Believing in Chriſt, *commanded of God*, 1 *John* 3. 23. The plentiful and honourable maintenance of Miniſters, *commanded of God*, 1 *Tim.* 5. 17, 18. 1 *Cor.* 9. 9, 10, 11, 13, 14. *Gal.* 6. 6. The peoples eſteeming, loving, and obeying their Paſtors and Teachers, *commanded of God*, 1 *Theſ.* 5. 12. *Hebr.* 13. 7, 17. Miniſters diligence and faithfulneſs, in feeding and watching over their flocks, *commanded of God*, *Act.* 20. 28. 2 *Tim.* 4. 1, 2, 3. 1 *Pet.* 4. 1, 2, 3. with innumerable Commands and Precepts of all ſorts; now all things ſo commanded are evidently *jure divino*, and without gain-ſaying granted on all hands, even by *Eraſtians* themſelves. But the Queſtion will be, how far we ſhall extend this head of *Divine Commands*. For clearneſs ſake, thus diſtinguiſh, thus reſolve:

Gods Commands are either *Immediate*, or *Mediate*.

1. *Immediate divine Commands*: as thoſe which God himſelf propounds and urges; as the ten Commandements, *Exod.* 20. *Deut.* 5. and all other injunctions of his in his word poſitively laid down. Of ſuch commands the Apoſtle ſaith, Ἐγγέλλω, οὐκ ἐγὼ, ἀλλ' ὁ Κύριος ——*I command, yet not I, but the Lord*, 1 Cor. 7. 10. 1.

Now

Now these immediate commands of God, in regard of their manner of promulging and propounding, are either *Explicite*, or *Implicite*.

1. *Explicite*: which are expresly and in plain terms laid down, as the letter of the Commandments of the Decalogue, *Exod.* 20. The Commands of Christ, *Feed my lambs, feed my sheep*, *John* 21. *Go, disciple ye all Nations*, &c. *Matth.* 28. 19. *Do this in remembrance of me*, *Matt.* 26. 1 *Cor.* 11. 23, 24. &c. Now whatsoever is expresly commanded of God in plain evident terms, that is *jure divino*, without all colour of controversie. Onely take this caution, The *divine Right* of things enjoyned by Gods expres command, is to be interpreted according to the nature of the thing commanded, and the end or scope of the Lord in commanding. *e. g.* 1. Some things God commands *morally*, to be of perpetual use; as, to honour father and mother, &c. these are *jure divino for ever*. 2. Some things he commands but *positively*, to be of use for a certain season: as the ceremonial administrations till Christ should come, for the Jewish Church, and the Judicial observances for their Jewish politie; and all these positive laws were *jure divino, till Christ abrogated them*. 3. Some things he commands *only temptingly*, not with intention that the things commanded should be done, but that his peoples fear, love and obedience may be proved, tryed, &c. Thus God commanded *Abraham* to offer up his son *Isaac* for a burnt-offering, *Gen.* 22. such things are *jure divino* onely in such *cases of special infallible command*. 4. Some things he commands *extraordinarily* in certain select and exempt cases: as, Israel to borrow jewels of the Egyptians to rob them, without intention ever to restore them, *Exod.* 11. 2. &c. The Disciples to *go preach* ——— yet to *provide neither gold nor silver*, &c. *Matth.* 10. 7, 8, 9, 10. *The Elders of the Church* (while miracles were of necessary use in the Church) *to anoint the sick with oyl in the Name of the Lord*, for their recovery, *Jam.* 5. 14. these and like extraordinary commands were only of force *jure divino*, in *those extraordinary, exempt cases*, wherein they were propounded.

2. *Implicite*, or *implyed*: which are either *comprehensively contained* in or under the expres terms and letter of the command;

mand; *or consequentially are deducible* from the expreſs command.

Comprehenſively many things are contained in a command, that are not expreſſed in the very letter of the Command. Thus[g] Orthodox expounders of the Decalogue generally do confeſs, that all the Precepts of the Decalogue are Synecdochical, and God wills many things by them, more then the bare words do ſignifie: *e.g.* In Negative commands forbidding ſin, we are to underſtand the poſitive Precepts preſcribing the contrary duties, and ſo on the contrary under Affirmative commands, we are to underſtand the Negative thereof: Thus Chriſt expounds the ſixth Commandement, *Mat.* 5. 21. to 27. and ver 43 to the end of the Chapter. So when any evil is forbidden, not only the outward groſs acts, but all inward acts and degrees thereof, with all cauſes and occaſions, all fruits and effects thereof, are forbidden likewiſe: as, under killing, provoking-terms, raſh anger, *Matt.* 5. 21. 22. under adultery, wanton looks, luſtful thoughts, &c. *Matth.* 5 27, 28, 29, 30. Now all things comprehended in a command (though not expreſſed) are *Jure divino*.

g *Rive. Explicat. Decal. p.* 5, 6, 7. *Edit.* 2. *Zanch. tom.* 4. *l.* 1 *de Decalog. theſ.* 3. *pag.* 230 *&c. where he excellently ſumms up what he had largely laid down in theſe words: Summa, quantum ad illa quæ damnantur, Damnatur Lege Dei,* 1. Fons omnium malorum concupiſcentia 2. Primi ejus, licet involuntarii, motus. 3. Affectus omnes corrupti & iniqui. 4. Conſenſus voluntatis in omnes malos concupiſcentiæ motus. 5. Omnes externæ etiam malarum concupiſcentiarum & affectuum ſignificationes, ſive per verba, ſive per nutus factæ. 6. Multò magis externum internæ iniquitatis complementum. 7. Maximè verò conſuetudo & pertinacia, atq; habitus in malo perpetrando. Contra *mandantur* hæc, 1. Iuſtitia naturæ, perfectaque ſicut initio fuerat, reformatio. 2. Sancti ex ea motus, & ii quidem perpetui, in voluntatem Dei faciendam tendentes. 3. Pii affectus cum natura Dei conſentientes 4. Conſenſus voluntatis in omnes bonos & ſanctos regeneratæ naturæ motus. 5 Sancta verba, honeſtiq; mores, qui veram internamque ſpirent pietatem. 6. Sancta etiam externa obedientia. 7. Divini habitus, conſuetudineſque conſtantes in bono.

Conſequentially many things are cleerly deducible from expreſs commands in Scripture, by clear, unforced, infallible and undeniable conſequence. Now what things are commanded by neceſſary conſequence,[h] they are *jure divino*, as well as things in expreſs terms preſcribed. *e.g. In the caſe of Baptiſm*, Have the ordinary

h Verbum Dei eſt, quod ex verbo Dei quadam ſequelæ neceſſitate deducitur. *Vid. Cameron. in ſol. de verb. Dei, cap.* 17. *pag.* 487, *&c & cap.* 18. *wherein againſt Popiſh cavils he demonſtrates the juſt and neceſſarie uſe of conſequences from Scripture.*

Succeſſion

reference or conſequent

Miniſters of the New Teſtament any punctual expreſs command to baptize? yet by conſequence it is evident infallibly, The Apoſtles are commanded to baptize, and promiſe is made to them by Chriſt, that he *will be with them alwayes, to the end of the world*, *Matth.* 28.18,19,20. which cannot be interpreted of the Apoſtles perſons only; for they were not to live till the worlds end, but are dead and gone long ago: but of the Apoſtles and their ſucceſſours the Miniſters of the Goſpel to the worlds end; now to whom the Promiſe of Chriſts Preſence is here to be applyed, to them the Precept of Baptizing and Teaching is intended, by clear conſequence and deduction. So, Infants of Chriſtian parents under the New Teſtament are commanded to be baptized, by conſequence; for that the Infants of Gods people under the Old Teſtament were commanded to be circumciſed, *Gen.* 17. for, The Priviledges of believers under the New Teſtament are as large as the Priviledges of believers under the Old Teſtament. And the children of believers under the New Teſtament are federally holy and within the Covenant of God, as well as the children of believers under the Old Teſtament, *Gen.* 17. compared with *Rom.* 11.16. 1 *Cor.* 7. 14. And what Objections can be made from Infants incapacity now, againſt their Baptiſm, might as well then have been made againſt their being circumciſed. And why children ſhould once be admitted to the initiating Sacrament, and not ſtill be admitted to the like initiating Sacrament, (the Lord of the Covenant and Sacrament nowhere forbidding them) there can be no juſt ground. And Baptiſm ſucceeds in the room of Circumciſion, *Coloſ.* 2.11, 12. *Thus in caſe of the Lords Supper*, Apoſtles were commanded to diſpenſe it, and men commanded to receive it. *Do ye this in remembrance of me*, *Matth.* 26. 1 *Cor.* 11. 24, 25. yet by conſequence, the Miniſters of the Goſpel ſucceeding the Apoſtles, being Stewards of the Myſteries of God, have the ſame charge laid upon them; and women as well as men are enjoyned to receive that Sacrament, whole families communicating in the Paſſeover, the forerunner of the Lords Supper, *Exod.* 14. and male and female being *all one in Chriſt*, Gal. 3, 28. *Thus in caſe of*

of the maintenance of Miniſters under the New Teſtament; The Apoſtle proves it by conſequence to be commanded, *God hath ordained*, &c. from Gods commands of *not muzzling the ox that treads out the corn*, and of maintaining the Prieſts under the Old Teſtament, 1 Cor. 9. 14. &c. 1 Tim. 5. 17, 18. *And thus in caſe of Church Politie*; The Hebrews are commanded to *obey and be ſubordinate to their Rulers in the Lord*, *Heb.* 13. 17. conſequently, other Churches are commanded not only to have Rulers, but to obey and ſubmit to their Rule and Government. *Timothy* is commanded to *lay hands ſuddenly on none*, &c. in ordaining of preaching Elders 1 *Tim* 5. 21, 22. conſequently ſuch as ſucceed *Timothy* in ordaining of preaching Elders are enjoined therein to do nothing ſuddenly, haſtily, &c. but upon mature deliberation. The Apoſtle commands that men muſt *firſt be proved, and found blameleſs, before they execute the Deacons office*, 1 *Tim* 3. 10. by conſequence, it is much more neceſſarily commanded, that Ruling Elders ſhould firſt be proved and be found blameleſs, before they exerciſe rule: and that Miniſters be examined and found blameleſs before they be ordained or execute the Miniſterial Function, for theſe offices are of greater and higher concernment then the Deacons office.

2. *Mediate divine Commands, which are mediately from God, but immediately from men*: and theſe come under a double conſideration, being either, 2.

1. *Such commands whoſe General Principles are immediately the Lords yet accommodations and determinations of particulars are from men, by apparent deductions from thoſe grounds.* Of ſuch the Apoſtle ſaith, τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος, —— *but to the reſt ſpeak I, not the Lord*, 1 *Cor* 7. 12. not that *Paul* delivered any commands meerly of his own head, (for he had *obtained mercy of the Lord to be faithful*, ver. 25. and did *think that he had the Spirit of the Lord* ver. 40) but grounded his commands upon the Word of God, whereof the Apoſtle was interpreter. The caſe is concerning divorce when it fell out that believer and unbeliever were married together; The Lord had given general Rules about divorce, but no particular rule about this caſe, (it being not incident to the Jews) the Apoſtle therefore accommodates the general Rule to the particular caſe; he, not

the Lord determined the particular. Thus [i] ſound Intepreters conceive to be the Apoſtles meaning. Thus the Apoſtle treating of order in publike Aſſemblies, ſaith, *The Prophet and the ſpiritual man muſt acknowledge the things which I write, to be the commandments of the Lord*, 1 *Cor.* 14 37. underſtand it *Mediately*; as being agreeable to the Lords Principles revealed: for, otherwiſe how ſhould the Prophet know what the Lord immediately revealed to the Apoſtle? or why ſhould we think it probable that what *Paul* here ſpeaks of order and decency in Church-Aſſemblies, was immediately and expreſly delivered him by ſpeech or Revelation from the Lord, ſeeing theſe particulars have ſuch eaſie and apparent deduction from general principles, and Revelations are not unneceſſarily multiplyed; yet theſe particular deductions and determinations are here ſtiled *the Commandements of the Lord.*

[i] Non ita intelligit à ſeipſo eſſe, quin ex Dei Spiritu hauſerit: ſed quoniam de hac re nuſquam extabat in lege aut Prophetis certum aut expreſſum verbum, prævenit hoc modo improborum calumnias, quum ſibi quod dicturus erat tribuitur. *Calv in loc.* ὑχ ὁ Κύριος] Suum id eſſe dicit Apoſtolus, de quo nihil diſertè expreſſerit Dominus; non quod ipſe ex ſeſe temerè aut ſuo arbitrio eſſet commentus; id enim ſe feciſſe negat, infra v. 25. & 40. fundamentum enim ejus doctrinæ quam tradit, authoritate verbi Dei nititur, cujus interpres erat Apoſtolus. *Beza in loc.* Senſus eſt; Quid generatim de divortiis fidelium ſit faciendum, Dominus in Evangelio expreſſit: quid verò in caſu præſente ſit faciendum, non expreſſit. Neque enim tempore Chriſti Gentes vocabantur ad fidem ut diſparitas religionis inter conjuges exiſteret, & res novæ ſæpe novis legibus occaſionem præbent. Quia igitur Dominus caſum hunc non definivit, ego addam determinationem ſententiæ Domini congruentem fidei & charitati conſentaneam. *Pareus in loc.* Annon hæc Dominus dicit? qui ergo legant? Reſp. Non Dominus, ſcil. expreſsè, ſive totidem verbis, ſive ſuo ipſius ore, ut illud de divortiis, Matth. 5 31, 32. Dominus tamen per ſpiritus afflatum, ver. 40. Præcepta enim Chriſti duplicia ſunt: quædam ipſius ore, dum in terris ageret, expreſſa, ut illud de divortiis, Matth. 19 9 quædam poſtea per ſpiritum Apoſtolis inſpirata, Joh. 14. 26. 2 Pet. 1, 21. Aliter, Præcepta Chriſti duplicia; Quædam in ſpecie & totidem verbis dicta; Quædam ex certis quibuſdam & generalibus principiis per neceſſariam conſequentiam deducta; ut hoc, ex generali doctrina charitatis, & lege conjugii, *D. Sclater Explic. ad* 1 *Corinth.* 7. 12.

2. *Such Commands which are Accidental and Occaſional, whoſe Grounds and general Principles are alſo the Lords; yet determination or deduction of particulars can hardly be made, but in ſuch emergent caſes and occaſions accidentally falling out, as neceſſitate thereunto.* As in that caſe, *Act.* 15. when the Synod commands abſtinence *from blood and things ſtrangled*, and that *neceſſarily* (though the Levitical Law was now abrogated) becauſe the common

common uſe thereof by accident grew very ſcandalous; therefore *ex lege Charitatis*, the uſe of Chriſtian liberty is to be ſuſpended, when otherwiſe the ſcandal of my brother is endangered: yet from any ground of equity to have provided ſuch a particular Rule as this, without ſuch a caſe occurring, would ſcarce have been poſſible; now the Synod ſaith of this determination, *It ſeemed good to the holy Ghoſt and unto us*—*Act.* 15. *And another Synod, walking by the like light and Rule of the Scripture as they did, may ſay of themſelves as the Apoſtles ſaid*; as [k] learned *Whitaker* well obſerves.

[k] *Whitak. controv. 3. Qu. 6. p. 610. in fol.*

PART. 2.

Of the Nature of that *Church-Government*, which is *Iure Divino*, of *Divine Right* according to SCRIPTURE.

CHAP. I.

The Deſcription of Church-Government.

THE Nature of that **Church-Government** which is *iure divino* according to Scripture, comes next to be conſidered; (having ſo fully ſeen what the Nature of a *jus divinum* is, and how many ſeveral ways matters in Religion may be ſaid to be *jure divino*.) For the fuller and clearer unfolding whereof, let us firſt ſee how Church-Government may be deſcribed; and then how that deſcription may be explained and juſtified by the Word of God, in the branches of it. II.

Church-Government may be thus deſcribed:

Church-Government is [a] **a Power or Authority** [b] **ſpiritual,** [c] **revealed in the holy Scriptures, derived from** [d] **Jeſus**

[a] 2 Cor. 10. 8. & 13. 10.
[b] Mat. 16. 19. and 18. 15, 16, 17, 18,
[c] 1 Cor. 5 4, 5. 2 Cor. 10. 8. and 13. v. 10.

2 Tim. 3. 16, 17. 1 Tim. 3. 14, 15. *with all places that mention any thing of Government.* Eph. 4. 8, 11, 12. 1 Cor. 12. 28. Mat. 28 18, 19, 20. Ioh. 20. 21, 22, 23. Mat. 16. 19. 2 Cor. 10. 8.

Christ our Mediatour, [e] only to his own Officers, and by them exercised in [f] dispensing of the Word, [g] Seals, [h] Censures, and [i] all other Ordinances of Christ, for the [k] edifying of the Church of Christ.

e Mat. 16. 19. and 28. 19. Ioh. 20 21, 23. 2 Cor. 10. 8 and 13. 10.
f Math 28. 18, 19, 20. & 6. 4. 2 Tim. 4. 2. g Matth. 28 18, 19, 20. 1 Corinth. 11. 24.
h Matth. 18. 15, 16, 17. Tit 3. 19. 1 Tim. 5. 20. — 1 Cor. 5 4, 5, 13. 2 Cor. 2. 6. 1 Tim. 1. 20. — 2 Cor. 2, 7, 8, &c. i 1 Cor. 4. 1. k 2 Cor. 10. 8. and 13. 10.

This Description of Church-Government may be thus explained and proved. Three things are principally considerable herein, *viz.* I. *The Definitum* or *thing defined* or *described*, viz. *Church-Government.* II. The *Genus*, or *General Nature* of this *Government* which it hath in common with all other Governments, viz. *Power* or *Authority.* III. The *Differentia*, or the *special difference*, whereby it is distinguished from all other Governments whatsoever. Herein six things are observable: 1. The *special Rule*, wherein it is revealed, and whereby it is to be measured, *viz. The holy Scriptures.* 2. The proper *Author*, or *Fountain*, whence this power is derived, *viz. From Jesus Christ our Mediatour*, peculiarly. 3. The *Species*, or *special Kinde* of this Power or Authority, *viz.* it is a *Spiritual Power*, It is a *derived Power.* 4. The several *parts* or *acts* wherein this Power puts forth it self: *viz. in dispensing the Word, Seals, Censures, and all other Ordinances of Christ.* 5. The *special end or scope* of this Power, *viz. The edifying of the Church of Christ.* 6. *The proper and distinct Subject or Receptacle*, wherein Christ hath placed and intrusted all this power, *viz. Only his own Officers.* All these things are comprehended in this Description, and unto these several heads the whole Nature of Church-Government may be reduced. So that these being explained and confirmed by Scriptures, it will easily and fully be discovered, what that Church-Government is, which is *jure divino*, and by the will and appointment of Jesus Christ our Mediatour.

CHAP. II.

Of the Subject described, *viz.* Church-Government, *the terms being briefly opened.*

I. TOuching the *Definitum*, the *thing defined* or *described*, it is *Church-government*. Here two terms are to be a little explained: 1. What is meant by *Church*. 2. What is meant by *Government*.

1. *Church* is stiled in Greek Ἐκκλησία, *Ecclesia*, *Acts* 19.32, 39,40. *Ephes.* 5.23. *&c.* 1 *Cor.* 12.28. which word is originally derived from ἐκκαλέω, *eccaleo*, i.e. *to evocate*, or *call forth*. Hence Ἐκκλησία, *Ecclesia*, properly notes *a company or multitude, evocated, or called forth*; and so in this notation of the word, three things are impyled: 1. *The term from which* they are called. 2 *The term to which* they are called. 3. *The* medium *or mean by which* they are brought from one term to another, *viz. by calling*. And these things thus generally laid down, do agree to every company that may properly be called a *Church*. Answerable hereunto there are divers Hebrew words used in the Old Testament to signifie a *Church*, *e.g.* מקרא *mikra* a *convocation*, or *calling together*, from קרא *kara convocavit, evocavit, &c. to convocate*, or *call together*, or *call forth*, *&c. Exod.* 12. 16. and קהל a *congregation*, or *company*, *Levit.* 16.17. from קהל *congregavit, collegit, to congregate* or *gather together*, which the Septuagint familiarly translate by Ἐκκλησία, as *Exod.* 12 6. Now this word Ἐκκλησία, *Church*, never signifies *one particular person*, but *many congregated, gathered*, or *called together*; and it hath several acceptations or uses in the New Testament: 1. It is used in a *common and civil sense*, for any *civil meeting*, or *concourse* of people together: Thus that tumultuous and riotous assembly is called Ἐκκλησία, *a Church*, *Act.* 19.32,39,40. 2. It is used in a *special religious sense*, for a *sacred meeting or assembly of Gods people together*: and thus it signifies the *Church of God*, either, 1. *Invisible*, comprehending onely the Elect of God, as *Heb.* 12. 23. *and Church of the first born*, *Ephes.* 5.23. *&c. Even as Christ is the head of the Church.* 2. Or, *Visible*, comprehending the company of those that are called to the visible profession of the faith in Christ, and obedience unto Christ, according

ing to the Gospel, as *Acts* 2.47. and 5,11. and 8. 3. and 12. 1,5. 1 *Cor.* 12.28. and often elsewhere. Now in this description, *Church* is not understood of a *civil assembly*; for such assemblies are governed by civil power. Nor of the *invisible Church* of Christ; for, as the Church is *invisible* (to speak properly) it is *invisibly governed* by Christ and his Spirit, *Rom.* 8. 14. *Galat.* 2.20. But of the *visible Church* of Christ, for which Christ hath provided a *visible Polity*, a *visible Government*, by *visible Officers* and ordinances, for the good both of the visible and invisible members thereof, which is that *Church-government* here spoken of.

2. *Government* is in Greek κυβέρνησις, which properly signifies the *government of a ship with Card &c. by the Pilot or Mariner*, (hence called κυβερνήτης, *Act.* 27.11. *Rev.* 18.17.) and thence Metaphorically is used to signifie any *Government Political* or *Ecclesiastical*. But the word is only once used in all the New Testament, *viz.* 1 *Cor.* 12.28. Κυβερνήσεις, *Governments*, *h. e.* Ruling Elders in the Church; the abstract being put for the concrete, *Governments* for *Governours*. In the Old Testament in Hebrew *Government* is sometimes stiled, רסן *Resen a bridle*, Metaphorically from allusion thereunto, as bridle and bit keep in and order the horse: so *Government*, those that are under it, *Job* 30.11. *Isa.* 30.28. Sometimes it's called מפתח *maphteach, a Key*, *Isa.* 22.23. *and the key of the house of David will I lay upon his shoulder*, which phrase is well expounded by that of *Isa.* 9.6. *and the government shall be upon his shoulder*. See also *Mat.* 16,10. A *key* opens and shuts the door, lets in and shuts out; hence it is a badge of the government of a house committed to a Steward. Sometimes it's called ממשלת *Memsheleth, Rule, Dominion, Sway, &c. And I will give thy government into his hand*, *Isa.* 22.22. Sometimes it is called המשרה *Hammisra, Principatus ipse*. Trem. *the Principality, the Government*, κατ' ἐξοχὴν from שור *Sur, dominari, principatum habere, &c. to rule, have dominion, &c.* This word is only used twice in the Old Testament, and that of *Christs government*, *Isa.* 9 6,7. But whatever be the terms or names, whereby *Government* is expressed, *Government generally considered* seems still to signifie *A superiority of office, power, and authority, which one hath and exersiseth over another*. This is the notion of *Government in general*.

Mercer. in ver.

So

So that *Church-Government in general*, notes *that preheminence or superiority of office, power, and authority, which some have and exercise over others in spiritual matters, in Church-affairs.* And here we are further to consider, that *Church-Government* is either, 1. *Magisterial, Lordly, and supreme*; and so it is *primitively and absolutely* in God, *Matth.* 28. 18. *Dispensatorily* and *Mediatorily in Jesus Christ our Mediator* onely, *whom God hath made both Lord and Christ*, *Act.* 2. 36. *Matth.* 23. 8, 10. 1 *Cor.* 8. 6. and to whom alone God hath dispensed *all authority and power*, *Matth.* 28. 18, 19. *John* 5. 22. Now *Church-government*, as settled on Christ onely, is *Monarchical.* 2. *Ministerial, Stewardly, and Subordinate*: and this power, Jesus Christ our Mediator, hath committed to his Church-guides and Officers in his Church, 2 *Cor.* 10. 8. and 13. 10. and *Church-government*, as entrusted in the hands of Church-Guids, is *Aristocratical.* This Ministerial Church-government committed by Christ to his Officers, may be considered either, 1. as it was dispensed under the Old Testament, in a *Mosaical, Levitical Polity*; in which sense we here speak not of Church-government; (that Polity being dissolved and antiquated.) 2. Or, as it is to be dispensed now under the New Testament, in an *Evangelical Christian Polity*, by Christs New Testament-Officers; and this is that *Church-government* which is here described, *viz. not the supreme Magisterial government of Christ, but the subordinate Ministerial government of Christs Officers; and this not as it was under the Old Testament, but as it ought to be now under the New Testament.* I.

Chap. III.

Of the Genus *or* general nature *of Church-government, viz.* Power *or* Authority.

TOuching the *Genus*, or *general nature* of this Government, which it participates in common with all other Governments, it is *Power* or *Authority.* Here divers particulars are to be cleared and proved, *viz.* II.

1. What is meant by *Power* or *Authority.* The word chiefly

used in the New Testament for power or authority is ἐξουσία, which is used not onely to denote *Christs supreme power*, as *Luke* 4.36. *Mark* 1.17. with *Luke* 6.19. but also *his officers derived power*, as with 2 *Cor.* 10.8. and 13.10. Ἐξουσία is used to signifie divers things: as, 1. *Dignity, Priviledge, Prerogative*; *To them he gave prerogative to be the sons of God*, [a] *John* 1.12. 2. *Liberty, leave, licence*; as 1 *Cor.* 8.9. *but so that your liberty become not an offence to the weak*; and 1 *Cor.* 9.4,5. *Have not we liberty to eat and drink? Have not we liberty to lead about a sister, a wife?* — 3. But most usually, *Right* and *Authority*, as *Mat.* 21.23,24,27. and 28.18. so 2 *Cor.* 10.8. and 13.10. in this last sense especially is ἐξουσία here to be taken, in this description of *Church-government*; it seems to differ from the word δύναμις *power*, thus; [b] Ἐξουσία notes properly *jus, authoritatem, potestatem*; *Right* and *Authority*: but δύναμις notes *vires, virtutem, potentiam, &c. Might* and *ability* to put that authority in execution; though some note that this difference onely holds when they are applied to men, not when they are applied to God, God having not onely *all Right*, but also *all Might* over all things, yea is *Omnipotency it self.* But enough of the *name*; now to the consideration of the *thing* it self, which is comprehended under this term of *Power* or *Authority.*

[a] *Vid. Fulk on the place.* Dignitatem hoc loco significat. *Calv. in loc.*

[b] Ἐξουσία proprie significat jus, potestatem & authoritatem, ab ἔξεστι licet. Quando hominibus tribuitur, hoc modo à δύναμει distinguitur, quod ἐξουσία significat licentiam & potestatem, δύναμις autem robur, vires & potentiam. Sic Imperator Romanus habet ἐξουσίαν funditus delendi Turcam, quia possidet Regna ad Romanum Imperium pertinentia, sed non habet δύναμιν: vicissim Turca habet δύναμιν nos oppugnandi, sed non habet ἐξουσίαν, nullum jus vel authoritatem divinitus sibi concessam ad hoc obtinet. Quando autem de Deo vox ἐξουσία usurpatur, tunc à δύναμει planè non sejungitur; siquidem ut Deus in omnes creaturas habet jus & authoritatem, ita etiam omnem potentiam habet, vel potius est ipsa omnipotentia. *Gerh. Harm. in Matth.* 28.18. *in fol. p.* 343.

Power or *Authority in general* is by [c] some thus described, *That whereby one may claim or challenge any thing to ones self, without the injury of any other.* *Power* is exercised *vel circa Res, Actiones, vel Personas*; either about *Things*, or *Actions*, or *Persons.* 1. *About things*, as when a man disposes of his own goods, which he may do without wrong to any. 2. *About Actions*, as when a man acts that which offends no law. 3. *About Persons*, as when a man commands his children or servants, that are under his own power. Proportionably the *Power*

[c] *Cameron. Prælect. de Eccles. in fol. p.* 296, 297, 298.

of

of the Church in Government is exerciſed I. *About things*, as when it is to be determined by the word, what the Church may call her own *de jure, of right*; as, that all the *Officers* are hers, *Epheſ.* 4.7,8,10, 11. 1 *Cor.* 12. 28. that all the *Promiſes* are hers, 2 *Pet.* 1.4. 1 *Tim.* 4.8. that *Jeſus Chriſt*, and with Chriſt *all things* are hers, 1 *Cor.* 3.21, 22. The *Keyes* of the Kingdom of Heaven are hers, *Matth.* 16. 19. and 18.18. &c. *Joh.* 20.21,23. &c. theſe things the Church may challenge without wrong to any. II. *About Actions*, as when it is to be determined by the Word, what the Church *de jure divino*, of divine right may do, or not do: as, The Church may not *bear with them that are evil*, *Rev.* 2.2. nor *tolerate Women to teach*, or falſe Doctrine to be broached —— *Rev.* 2.20. &c. The Church may *Warn the unruly*, 1 *Theſ.* 5.14. Excommunicate the obſtinate and incorrigible, *Mat.* 18. 17,18. 1 *Cor.* 5.4,5,13. Receive again penitent perſons to the Communion of the faithful, 2 *Cor.* 2.7,8. Make binding Decrees in Synods, even to the reſtraining of the outward exerciſe of due Chriſtian liberty for a time, for prevention of ſcandal, *Act.* 15. III. *About Perſons*, The Church alſo hath a power to be exerciſed, for calling them to their duty, and keeping them in their duty according to the Word of God: as, To *rebuke them before all, that ſin* before all, 1 *Tim.* 5.20. To prove deacons, *Act.* 6.2,3. &c. 1 *Tim.* 3.10. To *ordain Elders*, *Tit.* 1.5. *Act.* 14.23. To uſe the *Keyes of the Kingdom of heaven*, in the diſpenſing of all ordinances, *Mat.* 18.18, 19,20. and *Joh.* 20.21, 23. with *Mat.* 28,18,19,20. And in a word, (as the cauſe ſhall require) to *judge* of all them *that are within* the Church, 1 *Cor.* 5.12.

This is the *Power* and *Authority* wherein the *Nature of Church-Government generally* doth conſiſt.

2. That all Governments in Scripture are ſtiled by the common names of *Power* or *Authority*: *e.g.* The *abſolute Government of God* over all things, is *power*, *Act.* 1.7. *The ſupreme government of Jeſus Chriſt*, is *power*, *Mat.* 28.18. *Rev.* 12.10. The *Political government* of the Magiſtrate in Common-wealths, is *power*: as, *John* 19.10. *Rom.* 13.1,2,3. *Luke* 23.7. The *Military government* of ſouldiers under ſuperiour Commanders, is *power*, *&c.* *Matth.* 8.9. The *Family-government* that the Maſter

of a family hath over his houſhold is *power*, 1 *Tim.* 3. 5. *If any man know not how to rule* (προστῆναι) *his own houſe.* Yea the very *tyrannical rule* that Sin and Satan exerciſe over carnal men, is ſtiled *power*, *Act.* 26. 18. *Coloſ.* 1. 13. Thus generally all ſorts of *Government* are commonly called *Power* or *Authority*.

3. That thus the Scripture alſo ſtiles Church-government, *viz. Power* or *Authority*, as 2 *Cor.* 10. 8. καὶ ἡ ἐξουσία ἡμῶν ——— *of our authority* (or *power*) *which the Lord hath given us for your edification. Paul* ſpeaks it of this *power of Church-government.* And again, ſpeaking of the ſame ſubject, ſaith, *Leſt being preſent I ſhould uſe ſharpneſs* (κατὰ τὴν ἐξουσίαν) *according to the power which the Lord hath given me to edification, and not to deſtruction*, 2 *Corinth.* 13. 10.

For further clearing hereof, conſider the ſeveral *ſorts* or *kinds* of *Eccleſiaſtical Power*, according to this *Type* or *Scheme of Eccleſiaſtical Power* and *Authority* here ſubjoyned.

Eccleſiaſtical Power is either *Supreme and Magiſterial*; or *Subordinate* and *Miniſterial.*

1. *Supreme Magiſterial Power*, conſiſting in a Lordly Dominion and ſoveraignty over the Church; and may come under a double conſideration, *viz.*
   1. *As it is juſtly attributed to God alone*: Thus the Abſolute ſoveraignty and *ſupreme power* (to ſpeak properly) is only his, over the Church, and all creatures in the whole univerſe: now this ſupreme divine power is either *Eſſential* or *Mediatory*.
      1. *Eſſential* (called *nativa*, & *ingenita*, *viz.* that power which belongs to the eſſence of God, and to every perſon of the Trinity in common, as God. *His Kingdom ruleth over all*, *Pſal.* 103. 19. *God ruleth in Jacob to the ends of the earth*, *Pſal.* 59. 13. *The kingdom is the Lords, and he is the Governour among the nations*, *Pſal.* 22. 28.
      2. *Mediatory* (called *Diſpenſatoria*, *Data*,) *viz.* That Magiſterial, Lordly and Soveraign power or dominion, which God hath diſpenſed, delegated, or committed to Chriſt as Mediator, being both Head of the

the Church, and *over all things to the Church.* This power is peculiar onely to Jesus Christ our Mediatour. *All power is given to me both in Heaven and in Earth*, Matth. 28.18. *The Father loveth the Son, and hath given all things into his hand*, Joh. 3.35. *The Father judgeth no man, but hath committed all judgment to the Son*, John 5.22. *One is your Master*, even *Christ*, Matth. 23.8,10. *God hath put all things under his feet, and gave him to be* (κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ) *head over all things to the Church*, Eph 1,20,21,22,23. ——This power of Christ is the only proper fountain whence all Ecclesiastical power flows to the Church.

2. *As it is unjustly arrogated and usurped by man*; whether

1. *By the Pope to himself*; who arrogates to himself to be *Christs Vicar, The supreme visible head on earth, of the visible Catholike Church of Christ*; *Rex Regum, Dominus Dominantium, &c.* who exalts himself above all that *is called God* on Earth, over Magistrates, Princes, Kings, yea over souls and Consciences of men, and the holy Scriptures of God themselves &c. 2 *Thes.* 2.4. *Revel.* 18.10,11,12,13.

2. *By earthly Princes to themselves*; as K. *Hen.* 8. who casting off the Papal power and Primacy, was vested with it himself within his own Dominions, over the Church, accounting himself the fountain of all Ecclesiastical power, (it being by Statute Law annexed to the Crown) and assuming to himself that Papal Title of *Summum Caput Ecclesiæ sub Christo, Supreme head of the Church*, &c. which is sharply taxed by Orthodox Divines of forraign Churches. Thus that most learned *Rivet*, taxing Bishop *Gardiner* for extolling the Kings Primacy, saith —— *Qui enim Papatus Doctrinam adhuc foverat, ut postea apparuit, novum Papatum in persona Regis erigebat.* i. *For, he that did as yet nourish the Doctrine of the Papacy, as after it appeared, did erect a new Papacy in the person of the King. Andr. Rivet. Expli. Decalog. Edit.* 2. p. 203. Judicious *Calvin* (whom *Beza* and others

-others usually and deservedly stile *doctissimum interpretem*) saith thus: *Et hodie quam multi sunt in Papatu qui regibus accumulant quicquid possunt juris & potestatis, ita ut ne qua fiat disceptatio de Religione,* &c. i.e. *And at this day how many are there in the Papacy, that heap upon Kings whatsoever right and power they can possible, so that there may not be any dispute of Religion; but this power should be in one King, to decree according to his own pleasure whatsoever he list, and that should remain fixed without controversie? They that at first so much extolled Hen. K. of Engl. (certainly they were inconsiderate men) gave unto him supreme power of all things, [& hoc me semper graviter vulneravit; Erant enim blasphemi, cū vocarent ipsū summū caput Ecclesiæ sub Christo] and this grievously wounded me alwaies; for they were blasphemers, when they called him the supreme head of the Church under Christ. Certainly this was too much. But let this remain buried, because they sinned by an inconsiderate zeal. But when that Impostor* [he means Bishop *Gardiner*, as *Rivet* notes] *which after was Chancellor of this* Proserpina, *which there at this day overcometh all the Devils, he when he was at* Ratisborn, *did not contend with Reasons (I speak of this last Chancellor, who was B. of Winchester) but as I now began to say, he much regarded not Scripture-Testimonies; but said, It was at the pleasure of the King to abrogate Statutes, & institute new rites. Touching fasting, There the king can enjoyn & command the people, that this or that day the people may eat flesh: yea that it's lawful for the King to forbid Priests to marry; yea that it's lawful for the king to forbid to the people the use of the Cup in the Lords Supper; that it is lawful for the King to decree this or that in his kingdom. Why? Because the King hath the suprem power. —— It is certain, if Kings do their duty, they are both Patrons of Religion and Nurse-Fathers of the Church,* as *Isaiah* cals them, *Isa.* 49. 23. *This therefore is principally required of Kings, that they use the sword wherewith they are furnished, for the maintaining of Gods worship. But in the mean time there are inconsiderate men, that make them too spiritual; and this fault reigns up and down*

down Germany; yea spreads too much in these Countries. And now we perceive what fruits spring from this root, viz. *That Princes & all that are in place of Government, think themselves to be so spiritual, that there is no other Ecclesiastical Government. And this sacriledge creeps amongst us, because they cannot measure their office with certain and lawful bounds, but are of opinion they cannot reign, unless they abolish all the authority of the Church, and become the chief Judges both in Doctrine, and in the whole spiritual Government. —— At the beginning they pretend some zeal: but meer ambition drives them, that so sollicitously they snatch all things to themselves. Therefore there ought to be a Temper kept; for this disease hath alwaies reigned in Princes, To desire to bend Religion according to their own pleasure and lust, & for their own profits in the mean time. For they have respect to their profit, because for the most part they are not acted by the Spirit of God, but their ambition carries them.* Thus *Calv.* in *Amos* 7.13. Oh what exclamations would this holy man have poured out, had he lived to see the passages of our days! *quis talia fando Temperet à lachrymis!*

2. *Subordinate Ministerial power*, which is either,

1. *Indirectly, improperly, and onely Objectivè Ecclesiastical or spiritual* (so called, because it is exercised about spiritual or Ecclesiastical *objects*, though *formally* in its own nature it be properly a meer Civil or Political power.) This is that power which is allowed to the *Civil Magistrate about Religion*; He is *Episcopus τῶν ἐκτὸς*, *An Overseer of things without the Church* (as *Constantine*, said *Euseb. li.* 4.) hath *externam curam Religionis*, having respect *ad exteriora Templi*, hath an external care of Religion as a *Nurse-Father*, Isa. 49.23. as had *Hezekiah*, *Josiah*, *Asa*, *Jehoshaphat*, *&c.* as to restore Religion decayd, reform the Church corrupted, protect the Church reformed, &c.

2. *Directly, properly, and formally Ecclesiastical or spiritual*; having respect properly *ad interiora Templi*, to matters within the Church; this power only belongs to Church-Officers, who are *Episcopi τῶν ἔσω*, Overseers of things within, 1 *Cor.* 4.20, 21. 2 *Cor.* 10.8. & 13. 10. and this is either

1. *More*

1. *More special and peculiar to the Office of some Church-governors onely*, as the Power of Preaching the Gospel, dispensing the Sacraments, &c. which is onely committed to the Ministers of the Gospel, and which they as Ministers may execute, *virtute officii*. This is called by some the *Key of Doctrine*, or *Key of knowledge*; by others *Potestas ordinis*, or *Potestas muneris specialis*, i.e. *Power of order*, or *of special office*. See *Mat.* 28.18, 19, 20. *Rom.* 10.15. 1 *Tim.* 5.17.

2. *More general and common to the office of all Church-governors*, as the Power of Censures, &c. wherein Ruling Elders may act with Ministers, admonishing the unruly, excommunicating the incorrigible, remitting and receiving again of the penitent into Church-Communion. Compare *Mat.* 18.17, 18. 1 *Cor.* 5.2, 4, 5, 7, 11, 12, 13. 2 *Cor.* 2.6. to 12. with *Rom.* 12.8. 1 *Cor.* 12.28. and 1 *Tim.* 5.17. This is called *Clavis Disciplinæ*, or *Potestas Jurisdictionis*, i.e. *the Key of Discipline*, or *Power of Jurisdiction.*

Chap. IIII.

Of the Special difference *of Church-Government from other Governments. And first of the* special Rule of Church-Government, viz. *the* holy Scriptures.

III. Touching the *Differentia*, or the *special difference*, whereby Church-government is in this description distinguished from all other Governments whatsoever, it consists of many branches, which will require more large explication and confirmation; and shall be handled, not according to that order, as they are first named in the description, but according to the order of nature, as they most conduce to the clearing of one another, every branch being distinctly laid down, as followeth.

The *Rule or Standard* of Church-government, is onely the *holy Scriptures.* Thus in the description, Church-government is

is ſtiled [*a power or authority revealed in the holy Scriptures.*] For clearing hereof, take this Propoſition, *viz.*

Jeſus Chriſt our Mediator hath laid down in his word a perfect and ſufficient Rule for the Government of his viſible Church under the New Teſtament, which all the members of his Church ought to obſerve and ſubmit unto, till the end of the world. For clearing this, weigh theſe conſiderations:

1. *The Government of the viſible Church under the New Teſtament is as needful, as ever it was under the Old Teſtament.* What neceſſity of Government could be pleaded then, which may not as ſtrongly be pleaded now? is not the viſible Church of Chriſt a mixed body of ſound and unſound members, of fruitful and barren branches, of Tares and Wheat, of good and bad, of ſincere Believers and Hypocrites, of Sheep and Goats, &c. now as well as it was then? Is there not as great cauſe to ſeparate and diſtinguiſh by Church-power, betwixt the precious and the vile, the clean and the unclean (who are apt to defile, infect, and leaven one another) now as well as then? Ought there not to be as great care over the holy Ordinances of God, to preſerve and guard them from contempt and pollution, by an hedge and fence of Government, now as well as then? Is it not as neceſſary, that by Government ſin be ſuppreſſed, piety promoted, and the Church edified, now as well as then? But under the Old Teſtament the Church viſible had a perfect Rule of Church Government, (as is granted on all ſides;) and hath Jeſus Chriſt left his Church now under the New Teſtament in a worſe condition?

2. *The Lord Jeſus Chriſt* (upon whoſe ſhoulders God hath laid the Government, *Iſa.* 9.6. and unto whom *all power both in heaven and in earth is given* by the father to that end, *Matth.* 28.18.) *is moſt faithful in all his houſe,* the Church, fully to diſcharge all the truſt committed to him, and completely to ſupply his Church with all neceſſaries, both to her being, and well-being Eccleſiaſtical. *Moſes* was faithful in the Old Teſtament: for, as God gave him a pattern of Church-government in the Ceremonial Law, ſo he did all things according to the pattern; and ſhall the *Lord Jeſus* be leſs faithful as *a ſon over his own houſe,* then was *Moſes* as *a ſervant* over ano-

thers house? *Consider the Apostle and High-Priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also* Moses *was faithful in all his house* —— *And* Moses *verily was faithful in all his house as a servant,* —— *but Christ as a son over his own House, whose house are we, Heb.* 3. 1,2,5,6. Yea, *Jesus Christ the same yesterday, and to day, and for ever, Heb.* 13.8. giving a pattern of Church-government to *Moses*, and the Church-officers of the Old Testament, (the Church being then as a child in nonage and minority, *Gal.* 4. 1 &c.) can we imagine, he hath not as carefully left a pattern of Church-government to his Apostles, and the Church-officers of the New Testament, the Church being now as a man come to full age and maturitie?

3. *The holy Scriptures are now completely and unalterably perfect*, containing such exact Rules for the Churches of God in all States and Ages, both under the Old and New Testament, that not onely the people of God of all sorts and degrees, but also the men of God, and Officers of the Church, of all sorts and Ages, may thereby be made perfect, thorowly furnished unto all good works. *The Law of the Lord is perfect, Psal.* 19.7. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect* (ἄρτιος) *thorowly furnished* (ἐξηρτισμένος) *to every good work. 2 Tim.* 3. 16,17. And in his first Epistle to *Timothy* (which is the *Churches Directory* for divine Worship, Discipline, and Government) he saith, *These things write I unto thee—that thou mightest know how thou oughtest to behave thy self in the House of God, which is the Church of the living God*, (this is spoken in reference to matters of Church-government peculiarly) 1 *Tim.* 3. 14, 15. And the Apostle having respect to the former matters in his Epistle, saith to *Timothy* and to all *Timothies* after him, *I give thee charge in the sight of God* —— *that thou keep this Commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ* (therefore this charge is intended for all Ministers after *Timothy* to the worlds end) 1 *Tim.* 6. 13,14. compared with 1 *Tim.* 5. 21. *These things.* And the perfection of the whole Scripure-Canon is sealed up with that testimony in the close of the last Book, *If any man shall*

add

add unto these things, God shall add unto him the plagues that are written in this Book: and if any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of life, and out of the holy City, and from the things which are written in this Book. Revel. 22. 18. 19. Now, if Scriptures be thus accurately perfect and compleat, they must needs contain a sufficient Pattern, and Rules of Church-government now under the New Testament; which Rules are scattered here and there in several Books of the Word (as flowers grow scatteringly in the field, as silver is mingled in the myne, or as gold is mixed with the sand;) that so God may exercise his Church, in sifting and searching them out.

* *See the* Canons or Rules of the Apostles *about Church-government collected out of the New Testament and digested into one methodicall Systeme by those renowned* Centuriators of Magden-burg, Cent. 1. l. 2. c. 7. p. 407. ad 418. Edit. Basil. 1624.

4. *All the Substantials of Church-government under the New Testament are laid down in the word in particular* * *Rules*, whether they be touching Officers, Ordinances, Censures, Assemblies, and the compass of their power, as after will appear: *and all the Circumstantials are laid down in the Word, under general Rules* of Order, Decency, and Edification, 1 *Corinth.* 14. 40. and *vers.* 5, 12, 26.

Consequently, there is a perfect and sufficient Rule for Church government laid down in the Scriptures, which is obligatory unto all.

Chap. V.

2. *Of the proper* Author or Fountain, *whence Church-government and the Authority thereof is derived* Jure divino, *viz.* Jesus Christ our Mediator.

As Scripture is the *Rule of Church-government*, so *Christ is the sole root and fountaine*, whence it originally flows; therefore it is said in the description, [*Church-government is a power or authority —— derived from Jesus Christ our Mediator.* Take it in this Proposition, *viz.*

Jesus Christ our Mediator, hath all Authority and power in Heaven and in Earth, for the Government of his Church, committed unto him from God the Father. This is clearly evident,

1. *By plain Testimonies of Scripture*, declaring, that the Government of the Church is layd upon his shoulder, to which

and the Father hath invested him with all authority and power. *The Government shall be upon his shoulder, &c. Isa.* 9.6,7. *All power is given me in Heaven and in Earth: Go, disciple ye all Nations, &c. Mat.*28.18.19. *He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the Throne of his Father* David; *and he shall reign over the house of* Jacob *for ever, and of his Kingdom there shall be no end, Luke* 1.32, 33. *The Father judgeth no man, but hath committed all judgement to the Son — And hath given him authority to execute judgement also, because he is the Son of man, John* 5.22,27. *The Father loveth the Son, and hath given all things into his hand, John* 3.35. It is *He that hath the key of* David, *that openeth and no man shutteth, and shutteth and no man openeth, Revel.* 3.7. *God raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the Head over all things to the Church, which is his body —— Ephes.* 1,20.21,22,23.

2. *By eminent Princely Titles*, attributed unto Jesus Christ our Mediatour, having such authority, power, rule, and government legibly engraven upon their fore-heads, in reference to his Church.

A Governour (ἡγούμενος) *which shall feed* (or rule) *my people Israel, Mat.* 2.6. *That great Shepherd of the sheep,* ὁ μέγας τῶν προβάτων ὁ ποιμὴν, *Heb.* 13.20. *That Shepherd and Bishop of our souls,* 1 *Pet.* 2.*ult. One is your Master, Christ,* εἷς ἐστιν ὑμῶν ὁ καθηγητὴς, *Mat.* 23.8,10. *Christ as a son over his own house, Heb.* 3.6. *The Head of the body the Church, Col.* 1.18. *Ephes.* 5.23. *Head over all things to the Church, Ephes.* 1.22. *To us but one Lord Jesus Christ,* 1 *Cor.* 8.6. *Made of God both Lord and Christ, Act.* 2.36. *Lord of Lords, Revel.* 19,16. *He is Lord of all, Act.* 10.36. *Gods King set on his holy Hill of Sion, Psal.* 2.6. David *their King, Jer.* 30.9. *Ezek.* 34.23. and 37.24. *Hos.* 3.5. *King of Kings, Rev.* 19.16.

3. *By those primitive, fundamental, imperial acts of power*, and supreme authority in the Government of the Church, which are peculiarly ascribed to Jesus Christ our Mediator, as appropriate to him alone, above all creatures, *e.g.*

1. *The*

1. *The giving of Laws to Church. The Law of Christ, Gal.* 6.2. *Gave commandements to the Apostles* —— *Act.* 1.2. *There is one Law-giver, who is able to save and to destroy, Jam.* 4.12. *The* LORD *is our Judge, the* LORD *is our Law-giver,* (or, *Statute-maker*) *the* LORD *is our King, Isa.* 33.22.

2. *The constituting of Ordinances,* whereby his Church shall be edified: as, *Preaching the word, Mat.* 10.7. 1 *Cor.* 1.17. *Mat.* 28.18,19,20. *Mark* 16.15. *Administring of the Sacraments, Baptisme, Joh.* 1.33. with *Mat.* 3.13. *&c.* & 28.18,19. *The Lords Supper,* 1 *Cor.* 11.20,23. *&c. Mat.* 26.26. *&c. Mar.* 14.22. *&c. Luk.* 22.19,20. *Dispensing of Censures, Mat.* 16.19. with 18.15,16,17,18. *&c.*

3. *The ordaining and appointing of his own Church-Officers,* by whom his Ordinances shall be dispensed and managed in his Church. *He gave gifts to men* —— *and he gave some, Apostles: and some, Prophets: and some, Evangelists: and some, Pastors and Teachers,* — *Eph.* 4.7,8,11. Compare 1 *Cor.* 12.28. 1 *Thes.* 5.12. *Act.* 20.28.

4. *The dispensing of Christs Ordinances, not in the name of Magistrates, Ministers, Churches, Councels, &c. but in Christs own Name.* The Apostles did *speak and teach in the name of Jesus, Act.* 4.17,18. *Whatsoever ye ask in my name* — *Joh.* 14.13,14. and 16.23. *Baptizing them in the Name of the Father, and of the Son* —— *Matth.* 28.18,19 *They were baptized in the Name of the Lord Jesus, Act.* 19.5. *In the Name* — *with the power of our Lord Jesus Christ, to deliver such an one to Satan,* — 2 *Cor.* 5.4. Yea, Assemblies of the Church are to be in Christs Name, *Where two or three are gathered together in my Name* — *Mat.* 18.20.

CHAP. VI.

Of the Species, *Special kind, or peculiar nature of this* Power and Authority.

HAving viewed what is the *Rule* of this Authority, *viz. Holy Scriptures,* and what is the *Fountaine* of this Authority, *viz. Jesus Christ our Mediator*; now consider the *special kind,*

or *peculiar nature* of this Authority, which the deſcription layes down in two ſeveral expreſſions, *viz.* 1. It is a *ſpiritual* power or authority. 2. It is a *Derived* power, &c.

a. Externum Regimen Eccleſiæ ad Regimen Chriſti cœleſte & ſpirituale pertinet; adminiſtratio enim illius à Spiritu proficiſcitur, Spiritúſque donis perficitur, 1 Corin. c, 12, ver. 1. ergo ſpirituale: quod ad finem, datur ad ædificationem ſpiritualem, Epheſ. 4. 12. ergo ſpirituale: quod ad materiam, Verbum & Sacramenta quæ adminiſtrantur, ſpiritualia ſunt, 1 Cor. 10. 3, 4. ergo ſpirituale: quod ad formam agendi, per evidentiam Spiritus agit, 2 Cor. 2, 4, 13. ergo ſpirituale; quod ad objectum, ſpiritus & animos hominum reſpicit, Heb. 13. 17. ergo ſpirituale: quod ad media, operatur per arma ſpiritualia, 2 Cor. 10 4. ergo ſpirituale: quod ad effectum, Miniſterium Spiritus eſt, 2 Cor 3. 6. ergo ſpirituale. *Park. de Polit. Eccleſ. l. 1. c. 6.*

1. *The power or authority of Church-Government is a* a Spiritual power. Spiritual, *not ſo perfectly and compleately*, as Chriſts ſupreme Government is ſpiritual, who alone hath abſolute and immediate power and authority over the very ſpirits and conſciences of men; ruling them by the inviſible influence of his Spirit and Grace as he pleaſeth, *John* 3. 8. *Roman.* 8. 14. *Gal.* 2. 20. *but ſo purely, properly, and meerly ſpiritual* is this power, that it really, eſſentially, and ſpecifically differs, and is contradiſtinct from that power which is properly *civil, worldly, and Political*, in the hand of the Political Magiſtrate. Now, that this power of Church-government, is in this ſenſe *properly, purely, meerly ſpiritual*, and that *jure divino*, may be evidenced many wayes according to Scripture. Foraſmuch as the *Rule, Fountain, Matter, Form, Subject, Object, End*, and the all of this power is onely *ſpiritual*.

1. *Spiritual in the Rule, revealing and regulating it, viz.* not any Principles of State-policy, Parliament Rolls, any Humane Statutes, Laws, Ordinances, Edicts, Decrees, Traditions, or Precepts of men whatſoever, according to which, Cities, Provinces, Kingdoms, Empires may be happily governed: but the *holy Scriptures*, that perfect divine Canon, wherein the Lord Chriſt hath revealed ſufficiently how his own Houſe, his Church ſhall be ruled, 1 *Tim.* 3. 14, 15. and all his Ordinances, Word, Sacraments, Cenſures, &c. ſhall therein be diſpenſed. 2 *Tim.* 3. 16, 17. See CHAP. IIII. Now this Scripure is *divinely breathed*, or *inſpired of God*——holy men writing not according to the fallible will of man, but the infallible acting of the holy Ghoſt, 2 *Tim.* 3, 16. with 2 *Pet.* 1. 20, 21.

2. *Spiritual*

2. *Spiritual in the Fountain or Author of this power, whence it originally flows*; It being derived, not from any Magiſtrate, Prince, or Potentate in the world, not from any man on Earth, or the will of man; but onely from *Jeſus Chriſt our Mediator*, himſelf being the ſole πρῶτον δεκτικὸν, or *firſt receptacle* of all power from the Father, *Mat.* 28. 18. *John* 5. 22. and conſequently, the very Fountain of all power and authority to his Church, *Mat.* 28. 18, 19, 20. with *John* 20. 21, 23. *Mat.* 16. 19. and 18. 18, 19, 20. 2 *Cor.* 10. 8. See this formerly cleared, CHAP. III. and V.

3. *Spiritual in the Matter of it, and the ſeveral parts of this power*: Therefore called, the *Keyes of the Kingdom of Heaven*, not the Keys of the Kingdoms of Earth, *Matth.* 16. 19. (as Chriſt profeſſed, his *Kingdom was not of this world*, Joh. 18. 36. and when one ſought to Chriſt, that by his authority he would ſpeak to his brother to divide the inheritance with him, Chriſt diſclaimed utterly all ſuch worldly, earthly power, ſaying, *Man, who made me a judge or a divider over you?* Luk. 12. 13, 14.) Conſider theſe heavenly ſpiritual Keyes in the kinds of them, whether of *Doctrine* or *Diſcipline*; or in the Acts of them, whether of *binding* or *looſing*, in all which they are *ſpiritual*. *e.g.* The *Doctrine* which is preached, is not humane, but divine, revealed in the Scriptures by the Spirit of God, and handling moſt ſublime ſpiritual myſteries of Religion, 2 *Pet.* 1. 2 *Tim.* 3. 16, 17. The *Seals* adminiſtred are not worldly ſeals, confirming and teſtifying any carnal priviledges, liberties, intereſts, authority, &c. but ſpiritual, *ſealing the righteouſneſs of faith*, *Rom* 4. 11. the death and blood of Jeſus Chriſt, with all the ſpiritual vertue and efficay thereof unto his members, *Rom.* 5. 6. *Gal.* 3. 1 *Cor.* 10. 16, 17. and 11. 23, 24. &c. *The Cenſures* diſpenſed are not pecuniary, corporal, or capital, by mulcts, fines, confiſcations, impriſonments, whippings, ſtocking, ſtigmatizing, or taking away of limb or life, (all ſuch things this government meddles not withall, but leaves them to ſuch as bear the civil ſword) but ſpiritual, that onely concern the ſoul and conſcience: as, *admoniſhing* of the unruly and diſorderly, *Mat.* 18. 18, 19. *caſting out the incorrigible* and obſtinate from the ſpiritual fellowſhip of the Saints, *Matth.* 18. 18, 19. 2 *Cor.*

2 *Cor.* 5. *ult. Receiving again into ſpiritual communion* of the faithfull ſuch as are penitent, 2 *Cor.* 2. Thus the *binding and looſing*, which are counted the chief acts of the Keyes, are ſpiritually by our Saviour interpreted to be the *remitting and retaining of ſins*. Compare *Mat.* 18. 18. 19. with *Joh.* 20. 21, 23.

4. *Spiritual in the Form and Manner, as well as in the Matter.* For this power is to be exerciſed, not in a natural manner, or in any carnal name, of earthly Magiſtrate, Court, Parliament, Prince, or Potentate whatſoever, as all ſecular civil power is; no, nor in the name of Saints, Miniſters or the Churches: but in a *ſpiritual manner*, in the *Name of the Lord Jeſus*, from whom alone all his Officers receive their Commiſſions. The word is to be *preached in his Name*, *Act.* 17. 18. Seals diſpenſed in his Name, *Mat.* 28. 19. *Act.* 19. 5. Cenſures inflicted in his Name, 1 *Cor.* 5. 4. *&c.* See CHAP. V.

5. *Spiritual in the Subject entruſted with this power.* Which is not any Civil, Political, or Secular Magiſtrate, (as after will more fully appear in CHAP. IX.) but *ſpiritual Officers* which Chriſt himſelf hath inſtituted and beſtowed upon his Church, *Apoſtles* &c. *Paſtors, Teachers, Elders, Eph.* 4. 7, 8, 10, 11. To theſe only he hath given the *Keyes of the Kingdom of Heaven*, *Matth.* 16. 19. and 18. 18, 19. and 28, 18, 19. *Joh.* 20, 21, 22, 23. 2 *Cor.* 10. 8. *authority which the Lord hath given us.* Theſe he hath made *Governments in his Church*, 1 *Cor.* 12. 28. To theſe he will have *obedience and ſubjection* performed, *Hebr.* 13. 17. and *double honour* allowed, 1 *Tim.* 5. 17.

6. *Spiritual in reſpect of the Object about which this power is to be put forth and exerciſed, viz.* not about Things, Actions, or Perſons Civil, as ſuch; but *Spiritual* and *Eccleſiaſtial*, as ſuch. Thus injurious actions, not as treſpaſſes againſt any ſtatute or Law Political; but *as ſcandalous* to our brethren, or the Church of God, *Matt.* 18. 18, 19. are conſidered and puniſhed by this power. Thus the inceſtuous perſon was caſt out, becauſe a *Wicked perſon* in himſelf, and likely to *leaven others* by his bad example, 1 *Cor.* 5. 13. 6, &c. Thus the perſons whom the Church may judge, are not the men of the world *without the Church*, but thoſe that are in ſome ſenſe *ſpiritual*, and *within the Church*, 1 *Cor.* 5. 12.

7. *Spiritual*

7. *Spiritual alſo is this power in the ſcope and end of it.* This the Scripture frequently inculcates. *e.g.* A brother is to be admoniſhed privately, publikely, &c. not for the gaining of our private intereſts, advantages, &c. but for *the gaining of our brother*, that his Soul and Conſcience may be gained to God and to his duty, and he be reformed, *Matth.* 18. 15. The inceſtuous perſon is to be *delivered to Satan, for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of our Lord Jeſus*, 1 Cor. 5. 5. yea, the whole authority given to Church-guides from the Lord was given to this end, *for edification, not the deſtruction* of the Church, 2 *Cor.* 10. 8. and 13. 10. all which, and ſuch like, are *ſpiritual ends.* Thus the power of Church-Government here deſcribed, is *wholly and entirely a ſpiritual Power*, whether we reſpect the *Rule, Root, Matter, Form, Subject, Object* or *End* thereof. So that in this regard it is really and ſpecifically diſtinct from all Civil power; and in no regard encroacheth upon, or can be prejudicial unto the Magiſtrates authority being properly and only Political.

2. *The power or authority of Church-Government is a* Derived power. For clearing this note, There is a *Magiſterial Primitive ſupreme power*, which is peculiar to Jeſus Chriſt our Mediatour (as hath been proved CHAP. III. and V.) And there is a *Miniſteriale Derivative ſubordinate power*, which the Scripture declares to be in Church-guides *Matt.* 16. 19. and 18. 18. *Joh.* 20. 21, 23. *Matt.* 28. 19, 20. 2 *Cor.* 10. 8. and 13. 10. and often elſewhere this is abundantly teſtified. But whence is this Power originally derived to them? Here we are carefully to conſider and diſtinguiſh three things, touching this Power or Authority, from one another, *viz.* 1. The *Donation* of the Authority it ſelf, and of the offices whereunto this power doth properly belong. 2. The *Deſignation* of particular perſons to ſuch offices, as are veſted with ſuch power. 3. The *Publike Protection*, countenancing, authorizing defending maintaining of ſuch Officers in the Publike exerciſe of ſuch power within ſuch and ſuch Realms or Dominions. This being premiſed, we may clearly thus reſolve, according to Scripture-warrant, *viz.* The *Deſignation*, or ſetting apart of particular individual perſons to thoſe offices in the Church that have power

and authority engraven upon them, is from the Church nominating, electing and ordaining of ſuch perſons thereunto, See *Act.* 3.1,2,3. 1 *Tim.*4.14 and 5.22. *Tit.*1.5. *Act.*14.22. *The publike protection*, defence, maintenance, &c. of ſuch officers in the publike exerciſe of the power and authority of their office in ſuch or ſuch dominions, is from the Civil Magiſtrate, as the *Nurſing Father* of the Church, *Iſa.*49.23. for it is by his authority and Sanction that ſuch publike places ſhall be ſet apart for publike Miniſtery, that ſuch maintenance and reward ſhall be legally performed for ſuch Miniſtery, that all ſuch perſons of ſuch and ſuch Congregations ſhall be (in caſe they neglect their duty to ſuch Miniſtery) puniſhed with ſuch Political penalties, &c. But *the Donation* of the office and ſpiritual Authority annexed thereunto, is only derived from Jeſus Chriſt our Mediatour. He alone gives all Church-officers, and therefore none may deviſe or ſuperadd any new officers, *Eph.*4,7,8, 10,11. 1 *Cor.*12,28. And he alone derives all authority and power ſpiritual to thoſe officers, for diſpenſing of Word, Sacraments, Cenſures, and all Ordinances, *Mat.*16.19. and 28.18, 19,20. *Joh.*20,21,22,23. 2 *Cor.*10.8. and 13.10. and therefore it is not ſafe for any creature to intrude upon this Prerogative Royal of Chriſt to give any power to any officer of the Church. *Nihil dat, quod non habet.*

Chap. VII.

4. *Of the ſeveral* Parts, *or* Acts of this Power *of Church-Government, wherein it puts forth it ſelf in the Church.*

THus far of the *Special Kind* or *peculiar Nature* of this Authority; now to the *ſeveral Parts* or *Acts of this power* which the Deſcription comprehends in theſe Expreſſions [*In diſpenſing the Word, Seals, Cenſures and all other Ordinances of Chriſt.*] The Evangelical Ordinances which Chriſt hath ſet up in his Church are many; and all of them *jure divino* that Chriſt ſets up. Take both the Enumeration of Ordinances, and the divine right thereof ſeverally, as followeth.

Jeſus

Jeſus Chriſt our Mediatour hath inſtituted and appointed theſe enſuing Adminiſtrations to be ſtanding and perpetual Ordinances in his Church: which Ordinances for method ſake may be reduced unto two heads, according to the diſtribution of the Keyes formerly laid down, CHAP. III. *viz.* Ordinances appertaining 1. To the Key of Order, or of Doctrine. 2. To the Key of Juriſdiction, or of Diſcipline.

I. Ordinances appertaining to the Key of Order or Doctrine, *viz.*

I. 1. **Publike Prayer and Thankſgiving,** are divine Ordinances: For, 1. *Paul* writing his firſt Epiſtle to *Timothy*, *that he might know how he ought to behave himſelf in the Houſe of God*, 1 *Tim.* 3.14,15. among other Directions in that Epiſtle gives this for one, *I exhort therefore, that firſt of all, Supplications, Prayers, Interceſſions, and giving of thanks be made for all men*——1 *Tim.* 2.1,2. *for this is good and acceptable in the ſight of God our Saviour*, ver. 3. 2. The Apoſtle regulating publike Prayers in the Congregation, directing that they ſhould be performed *with the underſtanding*, takes for granted that publike prayer was an Ordinance of Chriſt. *If I pray in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitfull. What is it then? I will pray with the ſpirit, and will pray with the underſtanding alſo* ——*Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſaiſt? for thou verily giveſt thanks well, but the other is not edifyed*, 1 Cor. 14.14,15,16, 17. 3. Further, the Apoſtles did account publike *Prayer* to be of more concernment then *ſerving of Tables*, and providing for the neceſsities of the poor, yea, to be a principal part of their Miniſterial office, and therefore reſolve to addict and *give themſelves to the Miniſtery of the Word and of Prayer*, Act. 6.4. and this was the Churches Practice in the pureſt times, *Act* 1. 13,14. whoſe pious action is for our imitation. 4. And Jeſus Chriſt hath made gracious Promiſes to publike Prayer, *viz.* of his preſence with thoſe that aſſemble in his Name; and of audience of their Prayers, *Matth.* 18, 19,20. Would Chriſt ſo crown publike Prayer, were it not his own Ordinance?

I.

II. 2. Singing of Psalms, is a divine Ordinance; being

1. *Prescribed; be filled with the Spirit: Speaking to your selves in Psalms, and Hymns, and spiritual songs,* Ephes. 5. 18, 19. *Let the Word of Christ dwell in you richly in all wisedom, teaching and admonishing one another in Psalms, and Hymns, and spiritual songs,* Col 3. 16.

2. *Regulated*; the right performance thereof being laid down. *I will sing with the spirit, and I will sing with the understanding also,* 1 Cor. 14. 15, 16. *Singing with grace in your hearts to the Lord* Col. 3. 16. *Singing and making melody in your hearts to the Lord.* Ephes. 5. 19.

III. 3 The Publike Ministery of the Word of God in the Congregation, is a divine Ordinance. *We will give our selves* (said the Apostles) *to the Ministery of the Word and Prayer,* Act. 6. 4. The Ministery of the Word is a sacred Ordinance, whether *Read, Preached,* or *Catechetically propounded.*

1. *The publike Reading of the Word* is a divine Ordinance, (though Exposition of what is read do not always immediately follow.) For 1. God commanded the reading of the Word publikely, and never since repealed that command, *Deut.* 31. 11, 12, 13. *Jer.* 36. 6. *Col.* 3. 16. 2. Publike Reading of Scriptures hath been the practice of Gods Church, both before Christ, *Exod.* 24. 7. *Nehem.* 8. 18. and 9. 3. and 13. 1. and after Christ, *Act.* 13. 15, 27. and 15. 21. 2 *Cor.* 3. 14. 3. Publike Reading of Scriptures is as necessary and profitable now as ever it was. See *Deut.* 31. 11, 12, 13.

2. *The publike Preaching of the Word* is an eminent Ordinance of Christ This is evident many ways. *viz.*

1. Christ hath commanded that the Word shall be preached. *Go ye into all the World, and preach the Gospel to every creature,* Mar. 16. 15 *Go ye therefore and* (μαθητεύσατε) *disciple ye all nations —Teaching them to observe all things whatsoever I have commanded you,* Mat. 28. 19, 20. *As ye go, preach, saying, The Kingdom of Heaven is at hand*— Mat. 10. 7. See also *Mar.* 3. 14. *I charge thee,* &c. —*Preach the Word,* 2 Tim. 4. 1, 2. *Necessity is laid upon me, yea Wo is unto me if I preach not the Gospel,* 1 Cor. 9. 16, 17. *Christ sent me*— *to preach the Gospel,* 1 Cor. 1. 17 with which compare also *Act.* 20. 28. and 1 *Pet.* 5. 1, 2, 3, 4.

2. Christ

2. Christ hath appointed who shall preach the Word. *How shall they preach except they be sent?* Rom. 10 15. The Qualifications of Preaching Elders see in 1 *Tim.* 3. 2. to 8. and *Tit.* 1. 5, 6, 7, 8, 9.

3. Christ hath appointed, How the Word shall be preached. *Be instant, in season, out of season, Reprove, Rebuke, Exhort with all long-suffering and Doctrine,* 2 Tim. 4. 2. *That he may be able by sound Doctrine both to exhort, and convince gain-sayers,* Tit. 1. 9. *He that hath my Word, let him speak my word faithfully: What is the chaffe to the wheat, saith the Lord?* Jer. 23. 28.

4. Christ hath made many encouraging Promises to the Preaching of his Word, which he would not have done, were it not his own Ordinance. *Teaching them to observe all things whatsoever I have commanded you, and lo I am with you* (πάσας τὰς ἡμέρας) *every day to the end of the world,* Mat. 28. 20. *Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven,* Mat. 16. 19. and 18. 18. *Whosesoever sins ye remit, they are remitted unto them: and whosesoever sins ye retain, they are retained* Joh. 20. 23. both these are partly meant of Doctrinal binding and loosing, remitting and retaining. *Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city,* Act. 18. 9, 10.

3. *The Catecheticall propounding or expounding of the Word, viz.* a plain familiar laying down of the *first Principles of the Oracles of God,* is an Ordinance of Christ also. For 1. This was the Apostolical way of teaching the Churches at first plantation thereof. *When for the time ye ought to be teachers, ye have need that one teach you again which be the first Principles of the Oracles of God and are become such as have need of milk and not of strong meat.* Heb. 5 12. *Therefore leaving the Word of the beginning of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God,* &c. Heb. 6 1, 2. *And I, brethren could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are able:* 1 Cor. 3, 1, 2. 2. And this is the Periphrasis of Pastor and People which the holy Ghost useth, setting forth the reciprocal

cal relation and office betwixt them, with his own approbation. *Let him that is catechized in the word, communicate to him that catechizeth him, in all good things,* (ὁ κατηχούμενος τῷ λόγον τὸν κατηχοῦντι) Gal. 6.6.

III. 4. The Administration of the Sacraments, is of divine institution.

1. Of Baptism. *He that sent me to baptize with water.* Joh. 1.33. *Go ye therefore, disciple ye all nations, baptizing them into the Name of the Father, and of the Son, and of the holy Ghost,* Matth. 28. 18, 19, 20.

2. Of the Lords Supper, which Christ ordained *the same night in which he was betrayed*: which institution is at large described, 1 *Cor.* 11. 20, 23. &c. *Mat.* 26. 26. to 31. *Mar.* 14 22. to 27. *Luke* 22. 19, 20.

II. Ordinances appertaining to the Key of Jurisdiction or of Discipline. *viz.*

I. 1. The Ordination of Presbyters with imposition of the hands of the Presbytery after Prayer and Fasting, is a divine Ordinance. *Neglect not the gift that is in thee, which was given thee by prophesie with the laying on of the hands of the Presbytery,* 1 Tim. 4 14. *Titus* was left in Crete for this end, *to set in order things that were wanting, and ordain Presbyters (or Elders) in every City, as Paul had appointed him,* Tit. 1. 5. *Timothy* is charged, *Lay hands suddenly on no man, neither be partaker of other mens sins; keep thy self pure,* 1 Tim. 5. 22. *Paul* and *Barnabas* came to Lystra, Iconium and Antioch, and *when they had* * *ordained them Presbyters in every Church, and had prayed with fasting, they commended them to the Lord,* &c. Act. 14. 21, 23.

* *And it was the Practice of the Church of Christ in the first 300 years, to ordain Bishops or Presbyters with imposition of the hands of neighbouring Bishops or Presbyters, (the people being present, for whom any were to be ordained.)* This Cyprian *who lived in An.* 240. *after Christ, often hints; take one Testimony for all in his own words.* — Propter quod diligenter de *Traditione divina & Apostolica observatione* observandum est & tenendum, quod *apud nos quoq; & fere per provincias universas* teneatur, ut ad *Ordinationes* rite celebrandas, ad eam plebem cui præpositus ordinatur, Episcopi ejusdem Provinciæ proximi quique conveniant, & Episcopus deligatur plebe præsente, quæ singulorum vitam plenissime novit; & uniuscujusque actum de ejus conversatione perspexit. Quod & apud vos factum videmus in Sabini Collegæ nostri *Ordinatione*, ut de universæ fraternitatis suffragio, & de *Episcoporum* (qui in præsentia convenerant, quique de eo ad vos literas fecerant,) *judicio, Episcopatus ei deferretur, & manus ei* in locum Basilidis *imponeretur*, &c. *D. Cyprian Epist.* 68. §. 6. *Edit.* 1593. *per Simon. Goulartium. Secund. alior. Edit. lib.* 1. *Epist.* 4.

2. Authoritative

2. Authoritative decerning and judging of Doctrine according to the Word of God, is a divine Ordinance. As that Counsel at Jerusalem, authoritatively (*viz.* by ministerial authority) judged of both the false doctrine and manners of false teachers, branding them for *troublers of the Church, subverters of soul, &c. For asmuchas we have heard that certain coming forth from us, have troubled you with words, subverting your souls, saying, Ye ought to be circumcised, and keep the Law: to whom we gave no such commandement* Acts 15. 24. *It seemed good to the holy Ghost, and to us, to impose upon you no greater burthen than these necessary things,* —— v. 28. and this was done upon debates from Scripture-grounds; *and to this the words of the Prophets agree,* Act. 15. 15. and afterwards their Results and determinations are called (δόγματα κεκριμένα) *decrees ordained by the Apostles and Elders.* —— Act. 16. 4. II.

3. Admonition and publike rebuke of Sinners, is a divine Ordinance of Christ. *If thy brother trespass against thee, goe and tell him his fault between thee and him alone —— if he will not hear thee, then take with thee one or two more —— and if he shall neglect to hear them, tell it unto the Church ——* Matth. 18. 15, 16, 17. *Whosoever sins ye bind on earth shall be bound in heaven,* Joh. 20. 23. one way and degree of binding is by authoritative convincing reproof. *Admonish the unruly,* 1 Thes. 5. 14. *An Heretick, after the first and second admonition, reject.* Tit. 3. 1. *Them that sin, convincingly reprove* (ἔλεγχε) *before all, that the rest also may fear,* 1 Tim. 5. 20. *Rebuke them sharply,* (or, *convince them cuttingly,* ἔλεγχε αὐτοὺς ἀποτόμως) Tit. 2. 13. *Sufficient to such an one is that rebuke* (ἐπιτιμία αὕτη) *which was from many,* 2 Cor. 2. 6. III.

4. Rejecting, and purging out, or putting away from the communion of the Church, wicked and incorrigible persons, is an Ordinance of Christ. *And if he will not hear them, tell the Church: But if he will not hear the Church, let him be unto thee even as a Heathen and a Publican. Verily I say unto you, What things soever ye shall bind on earth, they shall be bound in Heaven,* Mat. IIII.

* *the four learned Leyden Professors, thus express their judgements in this point.* Forma seu potius gradus excommunicationis duplex statuitur; primus in Abstentione à cœna Domini; alter in Exclusione à totius Ecclesiæ cœtu seu communione, & extra Ecclesiam ejectione consistit; quorum prior gradus minor, alter vero major excommunicatio (à nonnullis vocatu. XXXV. Abstentio à cœna Domini legitime fit duobus modis, vel quum quis frater nominatus grave aliquod vitæ aut Doctrinæ scandalum admisit; à quo monitus resipiscentiam

tiam verbis quidem profitetur, sed resipiscentiæ fructus idoneos nondum ostendit, ut scandalum ab Ecclesia tolli possit; vel quando ne quidem verbis resipiscentiam pollicetur, sed tamen resipiscentiæ spem omnem per contumaciam suam nondum præcidit, ut interim Ecclesia per hunc primum disciplinæ spiritualis gradum, hominem illum per admonitiones & tolerantiam Christianam ad veram resipiscentiam invitet atque adducat. *xxxvi.* Fundamentum hujus primæ Disciplinæ gradus petitur, partim ex fine ipso qui jam à nobis explicatus est; partim ex abstentione eorum qui in Ecclesia veteris Testamenti propter impuritatem legalem ad tempus ab usu sacrificiorum & Agni Paschalis, ut interim se purgarent, cogebantur abstinere, sicuti ex Num. 9. & 19. & 2 Chron. 30. videre est; partim denique ex præcepto Apostoli 1 Cor. 11. 28. *ut homo prius seipsum probet, & sic edat de hoc pane, & bibat de hoc poculo.* Quæ probatio etsi ab unoquoque privatim fieri debet, in publicis tamen delictis etiam publicè ab Ecclesiæ Præfectis ea fiat necesse est, quibus passim in Scriptura mandatur, ut toti gregi attendant, mundum ab immundo secernant, eos qui intus sunt dijudicent, & scandala quantum fieri potest ab Ecclesia tollant. *xxxvii.* Et Ecclesiæ primitivæ ab Apostolorum temporibus deducta consuetudo apertè huic ritui consonat, etsi agnoscamus rigorem aliquem in nonnullis canonibus veterum Synodorum observari, in abstentionis temporibus definiendis, qui mansuetudinis Christi & Apostolorum ejus modum nonnihil excedat. *xxxviii.* Major Excommunicatio tres gradus complectitur, quorum primus Excommunicatio simplex, secundus Anathema ex *Gal.* 1. 8. tertius Anathema Maranatha, 1 Cor. 16. 22. appellatur. Postremi usus tantum est adversus eos qui in Spiritum Sanctum peccarunt, ac proinde quibus nulla spes veniæ superest, sed hoc unum restat, ut Dominus veniat, & causam suam adversus eos agat. Atque ideo Ecclesia posterioris temporis, quæ hoc peccatum vix certò discernere potest, eo gradu uti non solet. Secundus gradus intermedius adversus dogmata perversa, & adversus eos qui hæc contumaciter defendunt, generatim tantum usurpari solet. Primi verò usus propriè ergo superest adversus personas singulares, eo modo & ordine qui à nobis Thes. 9. fuit definitus. *xxxix.* Hæc excommunicatio verbis Christi Matth. 18. 17. explicatur, Si *Ecclesiam non audierit, sit tibi velut Ethnicus & Publicanus.* Item Apost. Galat. 5. 12. *utinam exscindantur qui vos turbant.* Sub veteri verò Testamento *eradicatio ex medio populi, & ejectio ex Synagogis* vocabatur. *xl.* Idem indicari per modum illum loquendi quo Apostolus usus est 1 Cor. 5. 5 & 1 Tim. 1. 20. nempe *tradere Satanæ ad interitum carnis*, rectè judicarunt multi ex veteribus: quia extra Ecclesiam Satanas regnat. Etsi non improbabile sit quod ab Augustino & Chrysostomo observatur, ideo eiusmodi homines Satanæ traditos dici, quia cum eiectione ex Ecclesia & eius Communione potestas aliqua & vexatio Satanæ conjuncta fuit, donec resipiscerent. *Synops. purior. Theol. Disput.* 48. *p.* 718, 719, 720. *Edit.* 3 *Lugd.* 1642. *That there was Excommunication in the Iewish Church, under the Old Testament; and that there is, and ought to be Excommunication in the Christian Church under the New Testament, is largely proved, and the contrary Objections refelled by* Mr. Gillespie in *his* Aarons Rod, *&c. particularly see Book* 1. *chap.* 4, 5, 6, 7, 8, 12 *and the Appendix to that Book, pag.* 147 *to* 161. and *Book* 3. *chap.* 2, 3, 4, 5, 6, 7.

18. 17, 18. compared with *Mat.* 16. 19. and *Ioh.* 20. 21, 23. *An Heretick, after once or twice admonition, reject, Tit.* 3. 10. *i. e.* excommunicate, till he repent, *Pisc. in loc.* By the lawful judgement of the Church, to deliver the impenitent to Satan. *Beza in loc. Of whom is Hymeneus and Alexander, whom I have deli-*

vered

vered to Satan, that they may learn not to blaſpheme, 1 Tim. 1. 20. The Apoſtles ſcope in 1 *Cor.* 5. is to preſs the Church of Corinth to excommunicate the inceſtuous perſon. *Ye are puffed up, and have not rather mourned, that he that hath done this deed* (ἐξαρθῆ ἐκ μέσου ὑμῶν) *may be taken from the midſt of you. For I verily, as abſent in body, but preſent in ſpirit, have already as preſent judged him that thus wrought this thing. In the Name of our Lord Jeſus Chriſt, you being gathered together, and my ſpirit, with the power of our Lord Jeſus Chriſt, to deliver ſuch an one to Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of our Lord Jeſus,* 1 Cor. 5. 2, 3, 4, 5. *Know ye not that a little leaven leaveneth the whole lump?* (ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην) *Purge out therefore the old leaven*—ver. 7. *I wrote to you in an Epiſtle, not to be mingled together with fornicators* (μὴ συναναμίγνυσθαι πόρνοις) ver. 9, 11. and explaining what he meant by not being *mingled together*, ſaith, *If any named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or rapacious, with ſuch an one not to eat together*, ver. 11. *Therefore take away from among your ſelves that wicked perſon,* (ἐξαρεῖτε τὸν πονηρὸν) ver. 13.

5. Reaſonable remitting, receiving, comforting, and authoritative confirming again in the communion of the Church, thoſe that are penitent. V.

What things ſoever ye ſhall looſe on earth, ſhall be looſed in heaven, Mat. 16. 19. & 18. 18. *Whoſeſoever ſins ye remit, they are remitted unto them,* Joh. 20. 23. This looſing and remitting is not only doctrinal and declarative in the preaching of the Word, but alſo juridical and authoritative in adminiſtration of Cenſures. This is called, for diſtinction ſake, *Abſolution*. After the Church of Corinth had excommunicated the inceſtuous perſon, and he thereupon had given ſufficient teſtimony of his repentance, the Apoſtle directs them to receive him into Church-communion again, ſaying, *Sufficient to ſuch an one is that rebuke inflicted of many; ſo that contrariwiſe you ſhould rather forgive and comfort him, leſt ſuch an one ſhould be ſwallowed up of abundant ſorrow. Wherefore I beſeech* (κυρῶσαι εἰς αὐτὸν ἀγάπην) *authoritatively to confirm love unto him: for to this purpoſe alſo I have written unto you, that I may know the proof of you, if ye be obedient in all things,* 2 Corinth. 2. ver. 6, 7, 8, 9.

Chap. VIII.

5. *Of the* End and Scope *of this Government of the Church.*

THe *End* or *Scope* intended by Christ in instituting, and to be aimed at by Christs Officers in executing of Church-government, in dispensing the Word, Sacraments, Censures, and all Ordinances of Christ, is (as the description expresseth) [*the edifying of the Church of Christ.*] This end is very comprehensive. For the fuller evidencing whereof these two things are to be proved: 1. That Jesus Christ our Mediator hath under the New Testament one general visible Church on earth. 2. That the edification of this Church of Christ is that *eminent scope and end* why Christ gave the power of Church-government and other Ordinances unto the Church.

I. For the first, **That Jesus Christ our Mediator hath under the New Testament a general visible Church on earth, made up of all particular Churches**, may be cleared, by considering well of these particulars:

1. *That it is evident by the Scriptures, that Jesus Christ hath on earth many particular visible Churches:* (whether Churches Congregational, Presbyterial, Provincial, or National, needs not here to be determined.) *Unto the Churches of Galatia, Gal.* 1.2. *The Churches of Judea, Gal.* 1.22. *Thorow Syria and Cilicia, confirming the Churches, Act.* 15.41. *To the seven Churches in Asia, Rev.* 1.4,20. *The Church of Ephesus, Rev.* 2.1. *The Church in Smyrna, ver.* 8. *The Church in Pergamus, ver.* 12. *The Church in Thyatira, ver.* 18. *The Church in Sardis, Revel.* 3.1. *The Church in Philadelphia, ver.* 7. And *the Church in Laodicea, ver.* 14. *The Church that is in their house, Rom.* 16.5. and *Philem.* 2. *Let your women keep silence in the Churches,* 1 *Cor.* 14.34. *All the Churches of the Gentiles, Rom.* 16.4. *So ordain I in all Churches,* 1 *Cor.* 7.17. *As in all Churches of the Saints,* 1 *Cor.* 14.33. *The care of all the Churches,* 2 *Cor.* 11.28. The New Testament hath many such like expressions.

2. That

2. *That how many particular visible Churches soever Christ hath on earth, yet Scripture counts them all to be but one general visible Church of Christ.* This is manifest:

1. *By divers Scriptures, using the word* Εκκλησια *Church, in such a full latitude and extensive completeness, as properly to signifie, not any one single Congregation, or particular Church, but one general visible Church:* As, *Upon this Rock I will build my Church, Mat.* 16.18. *Give none offence, neither to the Jews, nor to the Greeks, nor to the Church of God,* 1 *Cor.* 10.32. *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c.* 1 *Cor.* 12.28. *I persecuted the Church of God,* 1 *Cor.* 15.9. *Gal.* 1.13. *The Church of the living God, the pillar and ground of the truth,* 1 *Tim.* 3.15. *might be known by the Church the manifold wisdom of God, Ephes.* 3.10. *In the midst of the Church will I sing praise unto thee, Heb.* 2.12. In which, and such like places, we must needs understand, that one general visible Church of Christ.

2. *By such passages of Scripture as evidently compare all visible Professors and members of Christ throughout the world, to one Organical Body, having eyes, ears, hands, feet, &c. viz.* several organs, instruments, officers, &c. in it, for the benefit of the whole body: As, *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the ministery, for the edifying of the* BODY *of Christ, Ephes.* 4.11, 12. *There is one* BODY, *Ephes.* 4. 4. *As we have many members in one body, and all members have not the same office; so we being many, are* ONE BODY, *in Christ, and every one, members one of another, &c. Rom.* 12 4, 5 9. *As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ,* (*i.e.* Christ considered mystically, not personally) *for by one Spirit are we all baptized into* ONE BODY, *whether we be Jews or Gentiles, whether we be bond or free, &c.* 1 *Cor.* 12. 12. to the end of the Chapter, which context plainly demonstrates all Christs visible members in the world, Jews or Gentiles, &c. to be members of one and the same *organical body* of Christ. which organical body of Christ, is the *general visible Church* of Christ; for the *invisible* Church is not *Organical.*

II. **That the edification of the Church of Christ is that eminent Scope and End, why Christ gave Church government and all other Ordinances of the New Testament to his Church.** This is frequently testified in Scripture. 1. The Apostle, speaking of this power generally, saith, (ἐξουσίας ἡμῖν, ἧς ἔδωκεν ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν ὑμῶν) *Our Authority which the Lord hath given to us for edification, and not for the destruction of you*, 2 Corin 10. 8. Like passage he hath again, saying, (κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν) i.e. *according to the authority* (or *power*) *which the Lord hath given to me for edification, and not for destruction*, 2 Cor. 13. 10 In both which places he speaks of the authority of Church-government in a general comprehensive way, declaring the *grand and general immediate end* thereof to be, Affirmatively, *Edification of the Church*; Negatively, *not the subversion or destruction thereof*. 2. In like manner, when particular acts of Government, and particular Ordinances are mentioned, the edification of the Church, at least in her members, is propounded as the great end of all. *e.g.* [1] *Admonition* is for edification, that an erring *brother may be gained*, Matt 18. 15, 16. that wavering minds may be sound in the faith. *Rebuke them cuttingly, that they may be sound in the faith*, Tit. 1. 13. that beholders and by-standers may fear to fall into like sins. *Them that sin rebuke before all, that others also may fear*. 1 Tim. 5. 20. [2] *Excommunication* is for edification; particularly of the delinquent member himself; thus the incestuous person was *delivered to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus*, 1 Cor 5. 4, 5. *Hymeneus and Alexander* were *delivered to Satan, that they might learn not to blaspheme*, 1 Tim. 1. 20. more generally of the Church; thus the incestuous person was to be put away from among them, lest the whole lump of the Church should be leavened by him, 1 *Cor.* 5. [3] *Absolution* also is for Edification, lest the penitent party *should be swallowed up of too much sorrow*, 2 Cor. 2. 7. [4] All the *Officers* of his Church, are for Edification of the Church, *Ephes.* 4. 7, 8, 11. 12, 16. together with all the gifts and endowments in these Officers, whether of prayer, prophesie, tongues, &c. all must be managed to Edification. This is the scope of the whole Chap. 1 *Cor.* 12. 7, &c. and

and 1 *Cor.* 14.3.4,5,9,12.&c.26. read the whole Chap. That paſſage of *Paul's* is remarkable. *I thank my God, I ſpeak with tongues more then you all; Yet in the Church I had rather ſpeak five words with my underſtanding, that by my voyce I might teach others alſo, then ten thouſand words in an unknown tongue*, ver. 18,19. Thus *Church-Government*, and all ſorts of *Ordinances*, with the particular *Acts* thereof, are to be levelled at this mark of *Edification*. *Edification* is an elegant Metaphor from material buildings (perhaps of the material and typical Temple) to the ſpiritual: For explanation ſake, briefly thus take the accommodation; The *Architects*, or builders are the *Miniſters*, 1 Cor. 3.10. The *Foundation* and *Corner-ſtone* that bears up, binds together, and gives ſtrength to the building, is Jeſus Chriſt, 1 *Cor.* 3.11. 1 *Pet.* 2.4,6. The *ſtones* or *materials* are the *Faithful* or *Saints*, 2 Cor. 1.1. The *building* or houſe it ſelf, is the *Church*, that ſpiritual houſe, and *Temple of the living God*, Epheſ. 2.21. and 4 12. 1 Cor. 3.9, 16.17. The *Edification* of this houſe is gradually to be perfected more and more till the coming of Chriſt, by laying the foundation of Chriſtianity, in bringing men ſtill unto Chriſt, and carrying on the *ſuperſtruction* in perfecting them in Chriſt in all ſpiritual growth: till at laſt the *Top-ſtone* be laid on, the Church compleated, and tranſlated to *the houſe not made with hands, eternal in the heavens.*

Chap. IX.

6. *Of the* Proper Receptacle and diſtinct Subject *of all this power and authority of Church-Government, which Chriſt hath peculiarly intruſted with the execution thereof, according to the Scriptures. And* 1. Negatively, That the Political Magiſtrate is not the Proper Subject of this Power.

THus we have taken a brief ſurvey of *Church-Government*, both in the *Rule*, *Root*, *Kinde*, *Branches*, and *End* thereof, all which are compriſed in the former Deſcription, and being leſs controverted, have been more briefly handled: Now the laſt thing in the Deſcription which comes to conſideration,

is the *Proper Receptacle of all this power from Christ*, or the *Peculiar Subject intrusted by Christ with this power and the Execution thereof*, viz. *onely Christs own Officers*. For [*Church-Government is a spiritual power or Authority — derived from Jesus Christ our Mediator, only to his own Officers, and by them exercised in dispensing of the Word, &c.*] Now about this *Subject of the power* will be the great knot of the Controversie, forasmuch as there are many different claims thereof made, and urged with vehement importunity; (To omit, the *Romish claim* for the *Pope*: and the *Prelatical claim*, for the *Bishop*;) the *Politique Erastian* pretends that the only proper *Subject* of all Church-Government, is the *Political* or *Civil Magistrate*: The *Gross Brownists* or *rigid Separatists*, that it is the *body of the people*, or *community of the faithful* in an equal even level: they that are more *refined* (who stile themselves for distinctions sake, [a] *Independents*,) that it is the *Single-Congregation Presbyterated*, viz the *cœtus fidelium*, the company of the faithful with their *Presbytery*, or Church-officers; The *Presbyterians* hold, that the *Proper Subject* wherein Christ hath seated and intrusted all Church-power, and the exercise thereof, is *Only his own Church-Officers*; (as is in the description expressed.) Here therefore the way will be deeper, and the travelling slower; the opposition is much, and therefore the disquisition of this matter will inavoydable be the more.

* *See* Mr. Edwards *his* Antapologia. *pag.* 201. *printed in An.* 1644. *proving this out of their own books. Especially see a little Book in* 12° *printed in Ann.* 1646. *stiled*, A Collection of certain Matters: *which almost in every page pleads for* Independency *and* Independents *by name: from which most of the Independent Principles seem to be derived.*

For perspicuity herein, seeing it is said, that this *Power is derived from Christ only to his own Officers*; and by this word (*only*) all other Subjects are excluded; The *Subject* of Church-power may be considered, 1. *Negatively*, what it is not. 2. *Affirmatively*, what it is.

Negatively, The *Proper Subject* unto whom Christ hath committed the power of Church-Government, and the exercise thereof, is not 1. *The Political Magistrate*, as the *Erastians* imagine. 2. Nor the *Cœtus fidelium*, or *body of the people, as Presbyterated, or unpresbyterated*, as the *Separatists* & *Independents* pretend. Let these *Negatives* first be evinced, and then the *Affirmative* will be more clearly evidenced.

Touching the first of these; *That the Political Magistrate is not the proper Subject unto whom Jesus Christ our Mediator hath committed*

committed the power of Church-government, and the exerciſe of that Power; it will be cleared by declaring theſe two things diſtinctly and ſeverally, *viz.* 1. *What power about Eccleſiaſticals is granted to the Civil Magiſtrate.* 2. *What power therein is denyed unto him, and why.*

Section I.

I. Much power is granted by the Reformed Churches, and Orthodox Writers, to the Political Magiſtrate, in reference to Church-affairs. Take it in theſe Particulars.

I. A Defenſive, protecting, patronizing power to the Church, and all the members thereof. *Kings ſhall be thy Nurſing-Fathers*, &c. Iſai. 49. 23. The Magiſtrate *is the Miniſter of God for good to well-doers*, as well as the *avenger*, *executing wrath upon evil-doers*; *a terror not to good-works, but to the evil*, Rom. 13. 3, 4. he is called *An heir*, or, *Poſſeſſor of reſtraint, to put men to ſhame*, Judg. 18. 7. And as the Church ought to pray *for Kings and all in Authority* (ſo conſequently all in authority ſhould endeavor it,) That the Church and people of God ſhould *lead a quiet and peaceable life*, (under the wing of their protection) *in all godlineſs and honeſty*, 1 Tim. 2. 2. and this is evident from the end and ſcope of theſe prayers here preſcribed, as b *Interpreters* unanimouſly agree. And hereupon are thoſe Promiſes to the Church, *The ſons of ſtrangers ſhall build up thy walls, and their Kings ſhall miniſter unto thee* — Iſai 60. 10. *and thou ſhalt ſuck the breaſt of Kings*, Iſai. 60. 16. Now, this *Nurſing* protecting care of *Magiſtrates* toward the Church, puts forth it ſelf in theſe or like acts, *viz.* He

b Tenendum ſemper iſtud principium, tam ad religionis, quam ad tranquillitatis & honeſtatis publicæ cuſtodiam deſtinatos eſſe à Deo Magiſtratus, non aliter quàm reges procreandis alimentis ordinata eſt. — Hîc officii ſui viciſſim admonentur principes, & quicunque Magiſtratum gerunt: neque enim ſatis eſt, ſi jus cuique ſuum reddendo, injurias omnes coerceant, pacemque foveant: niſi & religionem promovere, & honeſta diſciplina mores componere ſtudeant: neque enim fruſtra hortatur David ut filium oſculentur, nec fruſtra Iſaias denuncint fore Eccleſiæ nutrices. Quare non eſt quod ſibi blandiantur, ſi ad cultum Dei aſſerendum, adjutores ſe præbere neglexerint, *Calv. in loc.* Officium regum & principum ac omnino Magiſtratuum, eſt, curare ut ſubditi tranquillam & quietam vitam degant, cum omni pietate & honeſtate, *Piſcat. in loc. obſ.* 9. Argumentantur à fine quem ſpectavit Dominus quum in rebus humanis iſtos gradus diſtribuerit: cui fini nos ſubſervire prorſus oportet, niſi velimus ἀτομαχεῖν, ac proinde ipſi nobis perniciem accerſere. Quum igitur Magiſtratus ideo conſtituti ſunt à Domino ut omnium rerum ipſiuſque adeò religionis εὐσεβεία per eos conſervetur, quid aliud certiore fide & majore contentione

tentione petere debemus à Deo, quam ut Principes, si quidem boni sint ac pii, conservet; sin verò mali sint, bonos efficiat. &c. —Nobilissimus autem est hic locus non modo adversus Anabaptistas, & cæteros omnes fanaticos qui magistratum tollendum censent; sed etiam adversus crudelissimam illam Academicorum qui nuper irrepserunt charitatem; isti enim in veræ religionis perturbatores nullum jus Magistratibus concedunt: quum hic diserte fiat mentio τῶν εὐσεβείας, *i.* justi ac legitimi cultus, cujus unius præ cæteris rebus vindices & assertores Magistratus esse oporteat: adeo quidem ut quoties necesse fuerit vel religionem vel pacem civilem amittere, quicunque principes illam isti non antepoluerint, gravissimo scelere sese scientes ac prudentes obligent, nedum ut factiosis hæreticis impunè liceat Ecclesiasticam disciplinam deridere, *Bez. Annot. in loc.* Officium Regum ac Principum, adeoque omnium Magistratuum est operam dare, ut subditi quietam ac tranquillam vitam cum omni pietate ac honestate transigant. Hoc enim officium evidenter colligi potest ex ipso fine precationis pro Magistratibus ad Deum fundendæ. Unde sequentia ponsmata sua sponte derivantur. Primum est, Justitiam & pacem politicam omnibus magistratibus serio procurandam, puta bonos & innocentes defendendo, pravos autem ac nocentes puniendo. 2. Speciatim verò Christianis Magistratibus etiam Religionis curam habendam esse, utpote nutritiis Ecclesiæ, qui secta sui muneris administratione Deo ac Christo peculiariter inservire jubentur. 3. Hanc Religionis curam inter alia postulare, ut cognitionem quoque eorum quæ in controversiam vocantur, & non tantum executionem eorum quæ ab Ecclesiasticis definiuntur, ipsi ulterò suscipiant: ut alioquin & judicium cæcum, & executio iniqua seu tyrannica sit. 4. Itaque hinc apparere non tantum Anabaptistas, sed & Pontificios hic graviter errare: h.e. partim in defectu, partim in excessu peccare, dum vel Magistratum in Ecclesia Christi prorsus illicitum esse statuunt, vel saltem ab omni religionis inspectione & procuratione eundem excludunt, vel denique judicio & censuræ Ecclesiasticorum veluti mancipium quoddam absolutè subjiciunt. Confer Rom. 13. 1. & seq. Psal. 2. sub fin. cum. Esai. 49. & 60. &c. passim. *Vorst. Comment. in* 1 *Tim.* 2. *loc. com. ex. ver.* 2.

1. *Removes all external impediments of true Religion, Worship of God, &c.* by his civil power, whether persons or things, whether persecution, profaneſs, hereſie, idolatry, superstition, &c. that truth and godlineſs may purely flouriſh: as did *Jehoshaphat, Asa, Hezekiah, Josiah* ——— And hereupon it is, that God ſo oft condemns the not removing and demoliſhing of the high-places and monuments of Idolatrie, 1 *Kings* 15. 14. with 2 *Chron.* 15. 17. 1 *Kings* 22. 44. 2 *Kings* 12. 3. And highly commends the contrary in *Asa*, 2 *Chron.* 15. 8, 16. in *Jehoshaphat*, 2 *Chron.* 17. 3, 4, 6. to 10. in *Hezekiah*, 2 *Chron.* 31. 1. 2 *King.* 18. 4. in *Manasseh*, 2 *Chron.* 33. 15. in *Josiah*, 2 *Kings* 23. 8, 13, 19, 20, 24. whereupon the holy Ghoſt gives him that ſuperlative commendation above all Kings before and after him, ver. 25.

2. *Countenanceth, advanceth, encourageth by his authority and example*

example the publike exercise [c] *of all Gods Ordinances, and duties of Religion within his dominions, whether in matter of divine Worship, Discipline, and Government*, maintaining for the Church the fulness of spiritual liberties and priviledges communicated to her from Christ: as did *Asa*, 2 *Chron.* 15. 9. to 16. *Jehoshaphat*, 2 *Chron.* 20. 7 8, 9. *Hezekiah*, 2 *Chron.* 29, 30, and 31. Chapters throughout. *Josiah*, 2 *Chron.* 34. and 35. Chapters. And to this end God prescribed in the Law, that the King should still have a *copy of the Law of God by him, therein to read continually*, *Deuteron.* 17. 18, 19, 20. because he was to be not onely a Practiser, but also a Protector thereof, *Custos Tabularum*, i. e. *A Keeper of both Tables.*

c Cum Magistratus in sacris literis dinominentur, omnium prima & potissima ipsorum cura esse debet, tali pacto Deo servire, ut regnum ejus in imperiis suis innotescat, crescat, conservetur, *Cent. Magd. in Præfat. Cent. 7.*

3. *Supplies the Church with all external necessaries, provisions, means, and worldly helps in matters of Religion*: as, convenient, *publike places* to worship in, sufficient *maitenance for Ministers*, (as the Scripture requireth, 1 *Tim.* 5. 17, 18. 1 *Cor.* 9 6. to 15. *Gal.* 6. 6.) *Schools* and *Colledges*, for promoting of literature, as nurseries to the Prophets, &c. together with the peaceable and effectual enjoyment of all these βιωτικὰ, or worldly necessaries, for comfortable carrying on of all publike Ordinances of Christ. Thus *David* prepared materials, but *Solomon* built the Temple, 1 *Chron.* 22. *Hezekiah commanded the people that dwelt in Ierusalem, to give the portion of the Priests and the Levites, that they might be encouraged in the Law of the Lord.* And *Hezekiah* himself, and his Princes came, and saw it performed — 2 *Chron.* 31. 4. *&c.* 8 — *Josiah* repaired the House of God, 2 *Chron.* 34.

Nor need the Magistrate think scorn, but rather count it his honour to be an earthly protectour of the Church, which is the *body of Christ, the Lambs wife*, for redeeming of which Christ dyed, and for gathering and perfecting of which the very world is continued.

A Diatanik ordering regulating power is also allowed to the Magistrate about Ecclesiastical matters in a Political way, So that he warrantably

1. *Reforms the Church, when corrupted in divine Worship, Discipline or Government*: as did *Moses*, *Exod.* 32. *Ioshua*, *Ios.* 24. *Asa*, 2 *Chron.* 15. *Iehoshapat*, 2 *Chron.* 17. *Hezekiah*, 2 *Kin.* 18. *Iosiah*, 2 *King.* 23. 2 *Chron.* 34.

2. *Convenes or convocates Synods and Councels, made up of Eccleſiaſtical perſons, to conſult, adviſe, and conclude determinatively, according to the Word, how the Church is to be reformed and refined from corruptions, and how to be guided and governed when reformed, &c.* For, 1. Pious Magiſtrates under the Old Teſtament called the Church together, convened Councels. *David*, about bringing back the Ark, 1 *Chron.* 13. 1, 2. and another Councel when he was old, 1 *Chron.* 23. 1. *Soloman*, 1 *Kings* 8. 1. *Hezekiah* 2 *Chron.* 29. 4. and *Joſiah*, 2 *Kings* 23. 1, 2. 2. All ought to be ſubject to ſuperiour powers, who ought to procure the publike peace and proſperity of the Church, *Rom.* 13. 1, 2. *&c.* 1 *Pet.* 2. 13. *&c.* 17. 1 *Tim.* 2. 2. Therefore ſuperiour powers may convocate Councels. 3. Chriſtian Magiſtrates called the four general Councels: *Conſtantine*, the firſt Nicen Councel: *Theodoſius ſenior*, the firſt Council of Conſtantinople: *Theodoſius junior*, the firſt Epheſine Council: *Martian Emperour*, the Chalcedon Councel: and 4. Hereunto Antiquity ſubſcribes: as Dr. *Whitaker* obſerves.

9. *Vide doctiſſ. Whitaker. de his fuſius diſſerentem, controv. 3. de Concil. quæſt. 2. cap. 3. p. 381. &c. infra.*

3. *Backs the Laws of God with his ſecular authority, as* Cuſtos Tabularum, *enjoyning and commanding, under civil penalties, all under his dominion, ſtrictly and inviolably to obſerve the ſame:* as *Joſiah made all that were preſent in Iſrael to ſerve the Lord their God.* 2 *Chron.* 34. 33. *Nehemiah* made the Sabbath to be ſanctified, and ſtrange wives to be put away, *Nehem.* 12. 13. *&c.* Yea, *Nebuchadnezzar* an Heathen King decreed, that *whoſoever ſhould ſpeak amiſs of the God of* Shadrach, &c. *ſhould be cut in pieces, and their houſes made a dunghill.* Dan. 3. 28. 29. And *Darius* decreed, *That in every dominion of his Kingdom men tremble and fear before the God of* Daniel, &c. *Dan.* 6. 26, 27.

And, as he ſtrengthens the Laws and Ordinances of God by his civil authority, ſo he ratifies and eſtabliſhes within his dominions the juſt and *neceſſary Decrees* of the Church in *Synods and Councels*, (which are agreeable to Gods word) by his *civil Sanction.*

e *Apollon. jus Majeſt. p. 7. n. 6. & p. 9. & p. 5. n. 3.*

4. *Judges and determines definitively with a conſequent Politicall judgement, or judgement of Politicall diſcretion, concerning the things judged and determined antecedently by the Church, in reference to his own act.* Whether he will approve ſuch Eccleſiaſticals,

or

or no; and in what manner he will ſo approve, or do otherwiſe by his publike authority: for, he is not *Brutum agens*, *a bruiſh agent*, (as Papiſts would have him) to do whatſoever the Church enjoyns him *ad cœcam obedientiam*, *unto blinde obedience*, but is to act *prudenter & ſcienter*, *prudently and knowingly* in all his office; and therefore the *judgement of diſcerning* (which belongs to every *Chriſtian*, for the well-ordering of his own act) cannot be denied to the *Chriſtian Magiſtrate*, in reſpect of his office.

5. *Takes care Politically, that even Matters and Ordinances, meerly and formally Eccleſiaſticall, be duely managed by Eccleſiaſtical perſons orderly called thereto.* Thus *Hezekiah* commanded the Prieſts and Levites to do their duties, 2 *Chron.* 29. 5, 24. and the people to do theirs, 2 *Chro.* 30. 1. And for this he is commended, that therein he *did cleave unto the Lord, and obſerved his precepts which he had commanded* Moſes, 2 *Kings* 18. 6. Thus when the King is commanded to *obſerve and do all the precepts of the Law*, the Lord (as Orthodox Divines do judge) intended, that he ſhould *keep them*, not onely as a *private man*, but as a *King*, by uſing all care and endeavour, that all his ſubjects with him perform all duties to God and man, *Deut.* 17, 18, 19, 20.

3. A compulſive, coactive, punitive, or corrective power, formally political is alſo granted to the political Magiſtrate in matters of Religion, in reference to all acts of perſons and things under his juriſdiction. He may Politically compell the *outward man* of all perſons, Church-officers, or others under his dominions, unto *externall performance* of their reſpective duties, and offices in matters of Religion; puniſhing them, if either they neglect to do their duty at all, or do it corruptly, not onely againſt Equity and Sobriety, contrary to the ſecond Table, but againſt Truth and Piety, contrary to the firſt Table of the Decalogue. We have ſufficient intimation of the Magiſtrates punitive power in Caſes againſt the ſecond Table, as the ſtubborn, rebellious, and incorrigible ſon that was a glutton and a drunkard, ſinning againſt the fifth Commandement, was to be ſtoned to death, *Deut.* 21. 18. 19. 20. 21. The murderer ſinning againſt the ſixth Commandement was to be puniſhed with death, *Geneſ.* 9. 6. *Numb.* 35. 30, 31, 32, 33, 34.

Deut. 10. 11, 12, 13.

Et est iniquitas judicum seu arbitrorum, id est, digna, in quam judices animadvertant, quæ mereatur à judicibus puniri: quæ inter iniquitates quæ à judicibus non puniuntur, sed à Deo tantum, nec dum fortasse lata erat eo tempore lex in adulteros; dico ad Mosen quem videtur Job præcipuè habuisse: quamquam verisimile est etiam ante Mosen adulteros capitali pœna punitos, quam ipse postea in legem redegit, & lege Domini sanxit, Deut. 22. Significat ergo tantum esse hoc flagitium, & facinus tam audax, ut judicis officium expectet, & capiatur ut Mos. Comment. in Job. 31. 11.

Hos ferre non queunt qui vellent impune sibi concedi rumbandi licentiam: itaq; singulariter appellant qui publica authoritate coercendos esse docent impios errores quibus labefactatur religio, atq; adeò everti-tur; verum quid Deo pœnæ obstrepere proficient? Occidi jubet Deus pseudoprophetas qui pietatis principia convellunt, & defectionis sunt magistri & duces; clamat nefcio quis nebulo, seque vitæ & mortis arbitrol opponit. Quemam hæc protervia? Quod Dei veritatem negetis indigere tali subsidio, verissimum est: sed quid hoc furoris tibi vult, Deo legem imponere, ut Magistratus obsequio hac in parte utatur? Quocunq; pœnæ arbitrio de necessitate litigare, quando ita Deo placet? posset carere Deus gladii adminiculo ad religionem tuendam; non vult. Quid autem mirum si magistratus jubet Deus esse gloriæ suæ vindices, qui furta, scortationes, ebrietates a pœna eximi non vult, nec patitur? In minoribus delictis fas non erit judici cessare; ubi violatur Dei cultus & sors pietatis, ibi mutandis rebus & tempori favebimus? Adulterii, Sacrilegii.

Chapter, &c. Yea also to offences against the first Table; whether these offences be against the first Commandment, by false Prophets teaching lyes, errours and heresies in the name of the Lord, endeavouring to seduce people from the true God. *If there arise among you a Prophet, or a dreamer of dreams. —— That Prophet, or that dreamer of dreams shall be put to death, because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, &c.* Deut. 13. 1. to 6. From which place *Calvin* notably asserts the punitive power of Magistrates against false prophets and impostors that would draw Gods people to a defection from the true God, shewing that this power also belongs to the Christian Magistrate in like cases now under the Gospel. See his * words.

The unclean person sinning against the seventh Commandement, was to be punished with death, *Lev.* 20. 11, 12, 14, 17, 19. to 25. and before that see *Genes.* 38. 24. where see the Geneva note in the margin. Yea † *Job* who is thought to live before *Moses*, and before this Law was made, intimates that Adultery is an *horrible crime, yea, it is an iniquity* to be punished by *the Judges*, Job 31. 8, 11. The thief, sinning against the eighth Commandement, was to be punished by restitution, *Exod.* 22. 1. to 15. &c. The false witness sinning against the ninth Commandment, was to be dealt withall as he would have had his brother dealt with, *lex talionis*, Deut. 19. 16. to the end of the The Magistrates punitive power is extended

statuetur capitalis pœna: impunè cedet Dei contemptoribus, salutis doctrinam adulterando, miseras animas à fide abstrahere? Nunquam veneficiis dabitur venia, quibus solùm corpus læditur; & ludus erit æterno exitio tradere? Denique Magistratus si læsa fuerit ejus authoritas, ejus contemptum graviter ulciscetur? profanationem sacri Dei nominis inultam sinet? Quid magis prodigiosum? *Ioh. Calv. in Comment. in Deut. 13. 5.*

Yea in case of such seducement from God, though by neerest allyes, severe punishment was to be inflicted upon the seducer. *Deut.* 13. 6. to 12. See also *ver.* 12. to the end of the *Chap.* how a city is to be punished in the like case. And Mr. [a] *Burroughs* in his *Irenicum* shews, that this place of *Deut.* 13. 6. &c. belongs even to us under the Gospel.

a Let not any put off this Scripture, saying, This is in the O. Testament, but we finde no such thing in the Gospel; for we finde the same thing, almost the same words, used in a Prophecy of the times of the Gospel; Zech. 13. 3. In the later end of the 12. Chapter, it is prophesyed, that those who pierced Christ, should *look upon him, and mourn*, &c. having a *Spirit of grace and supplication* poured upon them. Chap. 13. 1. *There shall now be opened a fountain for sin, and for uncleanness*, ver. 3. *It shall come to pass that he that takes upon him to prophecy, that his father and mother that begat him, shall say unto him, Thou shalt not live, for thou speakest lyes in the name of the Lord: and his father and his mother that begat him, shall thrust him thorow, when he prophesyeth.* 1. You must understand this by that in *Deut.* The meaning is not that his father or mother should presently run a Knife into him, but that though they begat him, yet they should be the means to bring him to condigne punishment, even the taking away his life; these who were the instruments of his life, should now be the instruments of his death. Mr. *Jer. Burroughs in his Irenicum, Chap. 5. pag. 19. 20. printed 1646.*

Or whether these offences be against the second Commandement, the Magistrates punitive power reaches them, *Deut.* 17. 1. to 8. *Lev.* 17. 2. to 8. 2 *Chron.* 16. 13. 16 *Maachah the mother of Asa the King he removed from being Queen, because she had made an idol in a grove.* Job 31. 26. 27, 28. herewith compare *Exod.* 8. 25, 26. Or whether the offences be against the third Commandement, *And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God, shall bear his sin; And he that blasphemeth the Name of the Lord, he shall surely be put to death and all the Congregation shall certainly stone him, as well the stranger as he that is born in the land, when he blasphemeth the Name of the Lord shall be put to death*, Levit. 24. 15, 16. Yea, the Heathen King *Nebuchadnezzar* made a notable decree to this purpose, against blaspheming God, saying, *I make a decree, that every people, nation, and language which speak any thing amiss against the God of Shadrach, Meshech, and Abednego, shall be cut in pieces, and their*

houſes ſhall be made a Dunghil, Dan. 3. 29. and the Pagan Magiſtrate K. *Artaxerxes* made a more full Decree againſt all contempt of the Law of God. *And whoſoever will not do the Law of thy God* (ſaith he to *Ezra*) *and the Law of the King, let judgement be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment*; And *Ezra* bleſſes God for this, *Ezr.* 7. 26, 27.

Beſides all this light of Nature, and Evidence of the Old Teſtament, for the Rulers Political punitive power for offences againſt God, there are divers places in the New Teſt. ſhewing that a civil punitive power reſts ſtill in the Civil Magiſtrate: witneſs thoſe general Expreſſions in thoſe texts, *Rom.* 13. 3, 4. *Rulers are not a terrour to good works, but to the evil.* —— *If thou doſt that which is evil, be afraid; for he beareth not the ſword in vain: for he is the Miniſter of God, a revenger* to execute *wrath upon him that doth evil,* 1 Pet. 2. 13, 14. *Submit your ſelves to every Ordinance of man for the Lord's ſake, whether it be to the King as to the ſupreme, or unto Governours which are ſent for the* punith*ment of evil doers, and the praiſe of them that do well.* Now (as Mr. *Burroughes*[n] notes) ſeeing the Scripture ſpeaks thus generally, *Non diſtinguendum ubi Scriptura non diſtinguit.* Except the nature of the thing require, why ſhould we diſtinguiſh where the Scripture doth not? ſo that theſe expreſſions may be extended to thoſe ſorts of evil doing againſt the firſt as well as againſt the ſecond Table; againſt murdering of ſouls by Hereſie, as well as murdering of mens bodies with the ſword; againſt the blaſpheming of the God of Heaven, as well as againſt blaſpheming of Kings and Rulers, that are counted Gods on earth. That place ſeems to have much force in it to this purpoſe, *Heb.* 10. 28. 29. *He that deſpiſed Moſes Law, dyed without mercy under two or three witneſſes. Of how much ſorer puniſhment ſuppoſe ye ſhall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpight unto the ſpirit of grace?* yea, what deſerve ſuch as deny the Spirit to be of God? *Papiſts* exempt their *Clergy* from the judgement of the Civil power, though they be delinquents againſt it, and their ſtates, both civil and ſpiritual, from civil taxes, tributes,

and

n But Schiſmaticks and Hereticks are called evil workers *Phil.* 3. 2. and hereſie is catalogued about the works of the fleſh, *Gal.* 5. 20.

o Mr. *Buxroughs* in his *Irenicum, c.* 5. *p.* 25. *printed* 1646.

and *penalties*, both which we deny to ours: For, 1. This is repugnant to the Law of Nature that Church-officers and members, as parts and members of the Common-wealth, should not be subject to the Government of that Common wealth, whereof they are parts. 2. Repugnant to the laws and practises of the Old Testament, under which we read of no such exemptions. Yea, we have instance of *Abiathar* the *High-Priest*, who for his partnership with *Adonijah* in his rebellion, was exiled by King *Solomon*, and so consequently deprived of the exercise of his office, 1 *Kings* 2. 26, 27. 3. Inconsistent with our Saviours example, who, as subject to the Law, held himself obliged to pay tribute to avoid offence, *Mat.* 17. 26. which was an *activus scandal*: *Ne scandalizemus dicit; non, ne scandalizentur* ver. 27. as *Cajetan* notes: and he confesses, *Pilate* power to condemn or release him, was *given him from above*, *Joh.* 19. 11. 4. And finally, contrary to the Apostolical Precepts, enjoyning all to be subject to *superiour powers*, Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13, 14, 15.

Now all the former power that is granted or may be granted *circa sacra*, to the Magistrate, is only *Cumulative* and *Objective*, as Divines use to express it; thus understand them.

Cumulative, not *privative*; adding to, not detracting from any liberties or priviledges of the Church granted her from Christ. *The Heathen Magistrate* may be a *Nursing-father*, *Isai.* 49. 23. 1 *Tim.* 2. 1. may not be a *step-father*: may *protect* the Church, Religion, &c. and order many things in a Political way about Religion, may not *extirpate* or *persecute* the Church: may *help* her in reformation, may not *hinder* her in reforming her self, convening Synods her self, as in *Act.* 15. *&c.* if he will not help her therein; otherwise her condition were better without, then with a Magistrate. *The Christian Magistrate* much less ought to prejudice her herein; otherwise her state were worse under the Christian, then under the Pagan Magistrate.

Objective, or *objectively ecclesiastical*, as being exercised about *Objects* Ecclesiastical, but Politically, not Ecclesiastically. *Circa sacra, non in sacris*, is his proper power. He may *Politically*, *outwardly* exercise his power about *objects* or *matters spiritual*; but not *spiritually*, inwardly, formally act any power in the *Church*.

Church. He may act in Church-affairs, as did *Asa*, *Iehoshaphat*, *Hezekiah*, *Iosiah*: not as did *Corah*, *Saul*, *Uzzah*, or *Uzziah*. He is *Episcopus*, τῶν ἔξω, not τῶν ἔσω, *an Overseer of things without, not of things within.* And in a word, His whole power about Church-offices and Religion, is [f] *meerly, properly, and formally Civil, or Political.*

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Corp. Confess. in Helvet. Con. xxvi. p. 92.

The Helvetian Church, thus, *Magistratus omnis à Deo, cùm sit officium eius, nisi tyrannidem exercere libeat*, &c. i.e. *Since every Magistrate is of God, it is (unless he would exercise Tyranny) his chief duty, all blasphemy being repressed, to defend and provide for Religion, and to execute this to his utmost strength, as the Prophet teacheth out of the Word: in which respect, The pure and free preaching of Gods Word; a right diligent and well instituted Discipline of Youth, Citizens and Scholars; A just and liberal Maintenance of the Ministers of the Church; and a sollicitous care of the poor (whereunto all Ecclesiastical means belong) have the first place. After this*—— &c.

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David, Jehoshaphat, Josiah, Hezekiah, and others adorned with high praises for their singular zeal.

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The Chuch in Bohemia, thus. *Docent quoq; verbo Dei præcipi &c.* i.e. *They teach also, that it's commanded in the Word of God, that* all should be subject to the higher powers in *all things, yet in those things only which are not repugnant to God and his word. —But as touching those things which concern mens souls, faith and salvation, they teach, That men should hearken only to Gods Word & his Ministers, as Christ himself saith,* Render to Cæsar the things that are Cæsar's, and to God those things that are Gods. *But if any would compel them to those things which are against God, and do fight and strive against his word, which abideth for ever; they teach them to make use of the Apostles example, which thus answered the Magistrate at Jerusalem;* It is meet (*say they*) to obey God rather then men. *Corp. Confess. in Bohem. Conf. Artic. 16. p. 265.*

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& coercere politica gubernatione omnes homines, &c. i.e. *God will have all men, yea even unregenerate men, to be Ruled and Restrained by Political Government. And in this government the wisedom, justice and goodness of God to mankinde do shine forth. His Wisedom, order declares, which is the difference of vertues and vices, and the Consociation of men by lawful Governments and contracts ordained in wonderful wisedom. Gods justice also is seen in Political Government, who will have manifest wickednesses to be punished by Magistrates: and when they that Rule, punish not the guilty, God himself wonderfully draws them to punishment, and regularly punishes haynous faults with haynous penalties in this life, as it's said,* He that takes the sword shall perish by the sword: *And,* Whoremongers and adulterers God will judge. *God will have in these punishments the difference of vices and vertues to be seen; and will have us learn, that God is wise, just, true, chaste. Gods goodness also to mankinde is beheld, because by this means he preserves the Society of men, and therefore he preserves it, that thence the Church may be gathered, and will have Polities to be the Churches Inner. ——Of these divine and immoveable laws, which are Testimonies of God, and the chief Rule of manners, the Magistrate is to be keeper, in punishing all that violate them. For the voyce of the law without punishment and execution, is of small avail to bridle and restrain men; therefore is it said by Paul,* The Power should be a terror to evil works, and an honour to the good. *And Antiquity rightly said,* The Magistrate is the keeper of the law, both of the first and second Table, *so far as appertains to Discipline. ——And though many in their Governments neglect the Glory of God; yet this ought to be their cheif care, to hear and embrace the true doctrine touching the Son of God, and to foster the Churches, as the Psalm saith,* And now understand ye Kings, and be instructed ye Judges of the Earth. *Again,* Open your gates ye Princes, *i. e. Open your Empires to the Gospel, and afford harbour to the Son of God. And, Isa.* 49. And Kings shall be thy Nursing-Fathers, and Queens, i.e. *Common-wealths,* shall be the Nursing-Mothers *of the Church, they shall afford lodgings to Churches and pious studies. And Kings and Princes themselves shall be members of the Church, & shall rightly understand Doctrine, shall not help those that stablish false Doctrine, & exercise unjust cruelty,*

but

but shall be mindful of this saying, I will glorifie them that glorifie me. And Daniel *exhorteth the King of Babylon unto the acknowledgement of Gods wrath, and to clemency towards the exiled Church, when he saith*, Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor. *And since they are among the chief members of the Church, they should see that judgements be rightly exercised in the Church: as Constantine, Theodosius, Arcadius, Marcianus, Charls the Great, and many pious Kings took care, that the judgements of the Church should be rightly exercised, &c.*

Thus those of *Presbyterian* judgement are willing to *give to Cæsar those things that are* Cæsars, *circa Sacra*, even about Matters of Religion, that the Magistrate may see, it's far from their intentions in the least degree to intrench upon his just power, by asserting the *spiritual power*, which Christ hath seated in his Church Officers distinct from the Magistratical power: but as for them of *Independent judgement*, and their *adherents*, they devest the Magistrate of such power. See *M.S.* to *A.B.* pag. 15, 56, 57, 58, 59 &c.

Section II.

II. Some power on the other hand touching Religion and Church affairs, is utterly *denied to the civil Magistrate*, as no way belonging to him at all by vertue of his office of *Magistracy*. Take it thus:

Jesus Christ our Mediatour, now under the New Testament, hath committed no spiritual power at all, Magisterial or Ministerial, properly, internally, formally, or virtually Ecclesiastical, nor any exercise thereof for the government of his Church to the Political Magistrate, Heathen or Christian, as the Subject or Receptacle thereof, by vertue of his Magistratical Office.

For *Explication* hereof, briefly thus: 1. What is meant by *Spiritual power*, *Magisterial*, and *Ministerial*, is laid down in the *general nature* of the Government, Chap. III. And, *That all Magisterial Lordly power over the Church, belongs peculiarly and only to Jesus Christ our Mediatour*, Lord of all, is proved, Chap. V. Consequently, the *Civil Magistrate* can challenge no such power, without usurpation upon Christs Prero-

gative. We hence condemn the *Pope* as *Antichriſt*, whileſt he challenges to be *Chriſt's Vicar-general over Chriſt's viſible Church on earth*. So that all the Queſtion here will be about the *Miniſterial power*, whether any ſuch belong to the *Civil Magiſtrate*. 2. What is meant by *Power, properly, internally, formally, or virtually Eccleſiaſtical?* Thus conceive: Theſe ſeveral terms are purpoſely uſed, the more clearly and fully to diſtinguiſh *power purely Eccleſiaſtical*, which is denied to the *Magiſtrate*, from *power purely Political* about Eccleſiaſtical objects, which is granted to him; which is called Eccleſiaſtical, not *properly*, but *improperly*; not [b] *internally*, but *externally*; not *formally*, but onely *objectively*, as converſant about *Eccleſiaſtical objects*. Nor hath he any ſuch Eccleſiaſtical power in him *virtually*, *i.e.* ſo as to conveigh and give it to any other under him. He may *grant* and protect the publike exerciſe of that power within his dominions; but *deſignation* of particular perſons to the office and power, is from the Church: the *donation* of the Office and power onely from Chriſt himſelf. So that *Magiſtracy* doth not *formally* nor *virtually* comprehend in it Eccleſiaſtical power for Church-government. A Magiſtrate may be choſen an Elder; and ſo, *as an Elder*, be veſted with Eccleſiaſtical power properly, formally; but *a Magiſtrate, quâ Magiſtrate*, hath no inward Eccleſiaſtical power at all belonging to him.

[b] Cum ſit duplex poteſtas Eccleſiaſtica; altera interna, externa altera; tam peccant qui utrumque Principi vel Magiſtratui civili tribuunt, quàm qui utramque denegant Miniſtro Eccleſiaſtico. *Reddenda quæ ſunt* Cæſaris Cæſari, *& quæ Dei Deo.* Hujus Miniſtro ac Diſpenſatori Sacramentorum competit interna poteſtas, Principi vel Magiſtratui externa. Errant enim magnopere qui cenſent Magiſtratui ex jure & officio ſuo deberi utriuſque poteſtatis Eccleſiaſticæ exercitionem, ſed alteram quæ interna eſt ideo cedere Miniſtris Eccleſiæ, qui vice ſua ea defungantur, dum ipſe externam exequitur. *Salmoſ. Apparat. ad librum de Primatu, pag.* 303. *edit. Lugdun.* 1645.

For *Confirmation* of this Propoſition, conſider theſe enſuing Arguments:

1. *Argum.* I. The Keyes of the Kingdom of Heaven were never given by Chriſt to the Civil Magiſtrate as ſuch. Therefore he cannot be the *proper Subject* of Church-government *as a Magiſtrate*. We may thus reaſon.

Major. *No power of the Keyes of the Kingdom of heaven was ever given by Chriſt to the Civil Magiſtrate, quatenus a Magiſtrate.*

Minor.

Minor. *But all formal power of Church-government is at least part of the power of the Keyes of the Kingdom of Heaven.*

Conclusion. *Therefore no formal power of Church-government was ever given by Christ to the Civil Magistrate as a Magistrate.*

The *Major* Proposition is evident.

1. Because when Christ gave *the Keyes of the Kingdom of heaven*, he makes no mention at all of the Civil Magistrate directly or indirectly, expresly or implicitely, as the recipient Subject thereof. Compare *Matth.* 16. 19. and 18.18. *Joh.* 20.21,22,23. with *Mat.* 28.18,19,20.

2. Because, In Christs giving *the Keyes of the Kingdom of Heaven*, he makes express mention of c Church-Officers, which are really and essentially different from the Civil Magistrate, *viz.* of *Peter*, in name of all the rest, *Mat.* 16.18,19. and of the rest of the Apostles as the Receptacle of the *Keyes* with him, *Mat.* 18.18. all the disciples save *Thomas* being together, he gave them the same Commission in other words, *Joh.* 20.20, 21,22,23,24. and *Mat.* 28.18,19,20. Now if Christ should have given the *Keyes*, or any power thereof to the *Magistrate, quatenus a Magistrate*, he must consequently have given them only to the Magistrate, (for *quatenus ipsum* includes *Per se,*) and then how could he have given them to his Apostles being officers in the Church really distinct from the Magistrate?

c And the Civil Magistrate is no proper Church-officer, as was intimated *part.* 1 *c.* 1. and will be further evidenced in this *chap.*

3. Because Jesus Christ in giving *the Keyes of the Kingdom*, gave not any one sort, act, part or piece of the Keyes severally, but the whole power of the Keyes, all the sorts and acts thereof joyntly: Therefore it is said, *I give the Keyes of the Kingdom*—and *whatsoever thou shalt bind*—*whatsoever thou shalt loose*—*Whosoever sins ye remit*—*whosoever sins ye retain*—Matt 16.19. Joh. 20.23. So that here's not onely *Key*, but *Keyes* given at once, *viz.* *Key of Doctrine*, and the *Key of Discipline*: or the *Key of Order*, and the *Key of Jurisdiction*: not only *binding* or retaining, but *loosing* or remitting of sins, *viz.* all acts together conferred in the *Keyes*. Now if Christ gave the *Keyes* to the *Magistrate* then he gave all the sorts of Keyes and all the Acts thereof to him: if so, the Magistrate may as well preach the Word, and dispense the Sacraments, &c. (as *Erastus* would have him) as dispense the censures, &c. (for Christ joyned all together in the

the ſame Commiſſion, and by what warrant are they disjoyned?) and if ſo, what need of *Paſtors, Teachers, &c.* in the Church? Let the Civil Magiſtrate do all. It is true, the *Ruling-Elder* (which was after added) is limited onely to one of the *Keyes*, viz. the *Key of Diſcipline*, 1 *Timoth.* 5. 17. but this limitation is by the ſame authority that ordained his Office.

4. Becauſe if Chriſt gave the *Keyes* to the Civil Magiſtrate as ſuch, then to every Magiſtrate, whether *Jewiſh, Heathenish*, or *Chriſtian*; (for *Quatenus ipſum* includes *de Omni.*) But not to the *Jewiſh Magiſtrate*; for the Scepter was to depart from him, and the Jewiſh Policy to be diſſolved, and even then was almoſt extinct. Not to the *Heathenish Magiſtrate*, for then thoſe might be properly and formally Church-governours which were not Church-members: and if the Heathen Magiſtrate refuſed to govern the Church (when there was no other Magiſtrate on earth) ſhe muſt be utterly deſtitute of all Government: both which are groſſely abſurd. Nor finally to the *Chriſtian Magiſtrate*, for Chriſt gave the *Keyes* to officers then in being; but at that time no Chriſtian Magiſtrate was in being in the world; and *Non entia nulla ſunt attributa.* Therefore the Keyes were given by Chriſt to no *Civil Magiſtrate as ſuch*, at all.

The Minor, *viz. But all formal power of Church-Government is at leaſt part of the power of the Keyes of the Kingdom of heaven*, is clear. If we take Church-government largely, as containing both *Doctrine, Worſhip, and Diſcipline*, it is the whole power of the *Keyes*; if ſtrictly, as reſtrained onely to *Diſcipline*, it is at leaſt part of the power. For, 1. Not only the *power of Order*, but alſo the *power of Juriſdiction*, is contained under the word *Keyes*; otherwiſe it ſhould have been ſaid *Key*, not *Keyes*; Church-government therefore is at leaſt part of the power of the *Keyes*. 2. The word *Key*, noting a *Stewardly power*, as appears, *Iſa.* 22. 22. (as *Eraſtians* themſelves will eaſily grant) may as juſtly be extended in the Nature of it to ſignifie the Ruling power by *juriſdiction*, as the teaching power by *Doctrine*; in that the Office of a *Steward* in the Houſhold, who bears the *Keyes*, conſiſts in *governing, ordering, and ruling* the Houſhold,

as

as well as in *Feeding* it, as that passage in *Luke* 12. 41. to 49. being well considered, doth very notably evidence. For, Christ applying his speech to his Disciples, saith, *Who then is that faithful and wise Steward, whom his Lord shall make Ruler of his household?—he will make him Ruler over all that he hath, &c.* 3. Nothing in the Text or context appears why we should limit *Keyes* and the acts thereof onely to *Doctrine*, and exclude *Discipline*; and where the Text restrains not, we are not to restrain. 4. The stream of Orthodox Interpreters extend the *Keyes* and the acts thereof as well to *Discipline*, as to *Doctrine*; to matters of *Jurisdiction*, as well as to matters of *Order*. From all, we may conclude,

Therefore no formal power of Church-Government was ever given by Christ to the Civil Magistrate as a Magistrate.

II. There was full power of Church-Government in the Church when no *Magistrate* was *Christian*, yea, when all *Magistrates* were persecutors of the Church, so far from being her *Nursing-fathers*, that they were her *cruel butchers*; therefore the Magistrate is not the proper subject of this power: Thus we may argue: *Argum. 2.*

Major. *No proper power of Church-government, which was fully exercised in the Church of Christ, before any Magistrate became Christian; yea, when Magistrates were Persecutors of the Church, was derived from Christ to the Magistrate as a Magistrate.*

Minor. *But all proper power of Church-Government was fully exercised in the Church before any Magistrate became Christian, yea, when Magistrates were cruel persecutors of the Church of Christ.*

Conclus. *Therefore no proper power of Church-Government was derived from Christ to the Civil Magistrate as a Magistrate.*

The *Major* Proposition must be granted. For, 1. Either then the Church in exercising such full power of Church-Government, should have usurped that power which belonged not at all to her, but onely to the *Magistrate*; for what power belongs to a *Magistrate* as a *Magistrate*, belongs to him only: but dare we think that the Apostles, or the Primitive purest Apostolical Churches did or durst exercise all their power of Church-Government which they exercised, meerly by usurpation without any right thereunto themselves? 2. Or, if

if the Church uſurped not, &c. but exerciſed the power which Chriſt gave her, let the *Magiſtrate* ſhew wherein Chriſt voyded the Churches Charter, reſumed this power, and gave it unto him.

The *Minor* Propoſition cannot be denyed. For,

1. It was about 300 years after Chriſt, before any of the *Romane Emperours* (who had ſubdued the whole world, *Luke* 2.1. under their ſole dominion) became *Chriſtian*. For *Conſtantine the Great* was the firſt *Emperour* that *received the faith, procured peace to the Church, and gave her reſpite from her cruel perſecutions*, which was in g *An.* 309. (or thereabouts,) after Chriſt; before which time the Church was miſerably waſted and butchered with thoſe *ten bloody Perſecutions*, by the tyranny of *Nero*, and other cruel Emperors, before *Conſtantine*.

2. Yet within the ſpace of this firſt 309. or 311. years, all proper power of Church-government was fully h exerciſed in the Church of Chriſt, not only the Word preached, *Act.* 4.2. 1 *Tim.* 3.16. and Sacraments diſpenſed, *Act.* 20 7. 1 *Corin.* 11. 17. *&c. Act.* 2.4. and 8.12. but alſo *Deacons* ſet apart for that Office of *Deaconſhip*, Act. 6. *Elders* ordained and ſent forth, *Act.* 13.1,2,3. and 14. 23. 1 *Tim.* 4. *Tit.* 1.5. Publike *Admonition* in uſe, *Tit.* 3.10. 1 *Tim* 5.20. *Excommunication*, 1 Cor. 5. and 1 Tim. 1.20. *Abſolution* of the penitent, 2 *Cor.* 2.6,7, &c. *Synodal Conventions* and *Decrees*, Act. 15. with 16.4. So that we may conclude,

Therefore no proper power of Church-Government was derived from Chriſt to the Civil Magiſtrate, as a Magiſtrate.

g *Helvic. Chronolog. p.* 22. *to* 25. *& Alſted. Chronol. Monarch. Rom. pag.* 180. *The Magdenburg. Centuriators compute it to be in An. Do.* 311. *Cent.* 4. *c.* 3 de Tranquillitate Eccleſiæ ſub Conſtantino. *p.* 32. *edit. Baſil.* 1624.

h *Hereunto divers ancient Fathers, that flouriſhed in the firſt* 300 *years after Chriſt, give remarkable Teſtimony.* Irenæus, *who lived about the year* 180. *ſpeaking of* Cerdon, *teſtifies how he was caſt out from the Communion of the godly for propagating his pernicious opinions.* Cerdon autem qui ante Marcionem, & hic ſub Hygino, qui fuit octavus Epiſcopus, ſæpe in Eccleſiam veniens, & exhomologeſin faciens, ſic conſummavit, modo quidem latenter docens, modo verò exhomologeſin faciens, modo verò ab aliquibus traductus, in his quæ docebat malè, & abſtentus eſt a religioſorum hominum conventu. *Iren. adverſ. Hæreſ. l.* 3. *c.* 4. *The ſame thing is teſtified alſo touching* Cerdon *by Euſebius, l.* 4. *Hiſtor. Græc. c.* 11. Tertullian, *who lived about the year* 203. *after Chriſt, ſpeaking of thoſe words* [Traditis Satanæ] *expounds them thus,* Extra Eccleſiam projectis. *Tertul. lib. de Pudicitia, c.* 13. *And elſwhere hath this paſſage,* Aut ſi jam fidelis id agere ſuſceperit, retinendum in Eccleſia putabis? non opinor. *Tertull. de Idololatria, c.* 11. *And making a Narrative of the Chriſtians exerciſes in their Aſſemblies, ſaith,* Certè quidem ſanctis vocibus paſcimus, ſpem erigimus, fiduciam figimus, diſciplinam præceptorum nihilominus inculcationibus denſamus,

mus. Ibidem etiam exhortationes, caſtigationes & cenſura divina; nam & judicatur magno cum pondere, ut apud certos de Dei conſpectu; ſummumq; futuri judicii præjudicium eſt, ſi quis ita deliquerit, ut à communicatione Orationis & Conventus, & omnis ſancti Commercii relegetur. *Tertull. Apologet. adverſ. Gentes, c. 39. Circa initium.* Origen. *who lived about the year 226. often mentions the exerciſe of Diſcipline in his days.* Juſtè projicitur, qui digna facit abjectione: ut auferatur à populo Dei, & eradicetur & tradatur Satanæ. *Origen. Hom. 3. in Ezek. And again elſewhere,* In Eccleſiis Chriſti conſuetudo tenuit talis, ut qui manifeſti ſunt in magnis delictis, ejiciantur ab oratione communi; ne modicum fermentum non ex corde mundo orantium, totam unitatis conſperſionem, & conſenſum corrumpat, *Origin. Tract. 35. in Matth. See him alſo in Hom. 7. in Joſ.* — & *Hom. 21. in Joſ.* — & *Hom. 12. in Ezek.* — & *Hom. 11. in Jerem.* Cyprian *alſo the Biſhop of Carthage, who lived about the year 240. after Chriſt, makes often mention of Church-cenſures in his dayes, but particularly in his Lxii. Epiſt. ad Pomponium de virginibus. And in his xxxviii. Epiſt. ad Caldonium, &c. he notably incites the Presbyters to caſt out one* Felicisſimus, *whom, beſides his guiltineſs of old fraud, rapine and adultery, he then charged with making a rent in the Church, ſeducing and ſeparating the people from their Paſtors:* Nunc quoque cum Epiſcopo portionem plebis dividere, id eſt, à paſtore oves, & filios à parente ſeparare, & Chriſti membra diſſipare tentaverit, &c. *Whereupon Caldonius and his other fellow Presbyters wrote this Epiſtle back to the Presbyters of Carthage,* Abſtinuimus communicatione Felicisſimum, & Augendum, item Repoſtum de extorribus, & Irenem Rutilorum, & Paulum ſarcinatricem: quod ex annotatione mea ſcire debuiſtis. Item abſtinuimus Sophronium, & ipſum de extorribus Soliaſma Budinarium. *Cyprian xxxix. p. 92. edit. 1593. who deſire further to take view of the Church-Government exerciſed by the Apoſtles and their Succeſſors for the firſt 300 years after Chriſt, let them conſult thoſe induſtrious Centuriators of Magdenburg.* Hiſtor. Eccleſiaſt. Cent. 1. lib. 2. ca. 7. & Cent. 2. cap. 7. & Cent. 3. cap. 7.

III. The Magiſtratical power really, ſpecifically, and eſſentially differs from the Eccleſiaſtical power: Therefore the Civil Magiſtrate, as a Magiſtrate, cannot be the proper ſubject of this Eccleſiaſtical power. Hence we may thus argue: *Argum. 3.*

Major. *No power eſſentially, ſpecifically, and really differing from Magiſtratical power, was ever given by Chriſt to the Magiſtrate as a Magiſtrate.*

Minor. *But all proper Eccleſiaſtical power eſſentially, ſpecifically, and really differs from the Magiſtratical power.*

Concluſ. *Therefore no proper Eccleſiaſtical power was ever given by Jeſus Chriſt to the Civil Magiſtrate as a Magiſtrate.*

The *Major* is evident: For, how can the *Magiſtrate* as a *Magiſtrate*, receive ſuch a power as is really and eſſentially diſtinct and differing from *Magiſtracy*? were not that to make the *Magiſtratical* power both really the ſame with it ſelf, and yet really and eſſentially differing from it ſelfe? a flat contradiction.

The *Minor* may be clearly evinced many ways: as, 1. From the real and formal distinction betwixt the two Societies, *viz.* the Church and Commonwealth, wherein Ecclesiastical and Political power are peculiarly seated. 2. From the co-ordination of the power Ecclesiastical and Political, in reference to one another. 3. From the several causes of these two powers, *viz.* Efficient, Matter, Form, and End; in all which they are truly distinguished from one another.

1. *From the real and formal distinction betwixt the two Societies*, viz. *Church*, and *Common-wealth*: For, 1. The Society of the Church is onely Christs, and not the Civil Magistrates: I'ts his *House*, his *Spouse*, his *Body*, &c. and Christ hath no *Vicar under him. 2. The Officers Ecclesiastical, are Christs Officers, not the Magistrates, 1 *Cor.* 4, 1. *Christ gave* them, *Ephes.* 4. 8, 10, 11. *God set them in the Church*, 1 Cor. 12. 28. 3. These Ecclesiastical Officers are both elected, and ordained by the Church, without commission from the Civil Magistrate, by vertue of Christs Ordinance, and in his Name: Thus the Apostles appointed Officers; *Whom we may appoint*, Act. 6. 3, 4. The power of ordination and mission is in the hands of Christs Officers. Compare *Act.* 14. 23. 1 *Tim.* 4. 14. with *Acts* 13. 1, 2, 3, 4. and this is confessed by the Parliament, *to be an Ordinance of Jesus Christ*, in their Ordinance for ordaining of preaching Presbyters. 4. The Church, and the several Presbyteries Ecclesiastical, meet not as Civil Judicatories, for civil acts of government, as making civil Statutes, inflicting civil punishments, &c. but as spiritual Assemblies, for spiritual acts of government and discipline: as Preaching, Baptizing, receiving the Lords Supper, Prayer, Admonition of the disorderly, &c. 5. What gross absurdities would follow, should not these two Societies, *viz.* *Church* and *Commonwealth*, be acknowledged to be really and essentially distinct from one another? For then, 1. There can be no Commonwealth, where there is not a Church; but this is contrary to all experience: Heathens have Commonwealths, yet no Church. 2. Then there may be Church-Officers elected, where there is no Church, seeing there are Magistrates where there is no Church. 3. Then those Magistrates, where there is no Church, are no Magistrates; but that

* That the Civil Magistrate is not the vicar of Christ our Mediator, *See abundantly proved by* Mr. S. Rutherford *in his* Divine Right of Church-Government, &c. *Ch.* 27. *Quest.* 23. *pag.* 595. *to* 647.

that is repugnant to Scripture, which counts the Romane Emperours *the ordinance of God*, *Rom.* 13. 1,2,3. And further, if there be no Magiſtrates where there is no Church, then the Church is the formal conſtituting cauſe of Magiſtrates. 4. Then the Commonwealth, as the Commonwealth, is the Church; and the Church, as the Church, is the Commonwealth: then *Eccleſia* and *Reſpublica* are *termini convertibiles*. 5. Then all that are members of the Commonwealth are *eo nomine*, becauſe members of the Commonwealth, members of the Church. 6. Then the Commonwealth, being formally the ſame with the Church, is, as Commonwealth, the *myſtical body of Chriſt*. 7. Then the Officers of the Church are the Officers of the Common-wealth; the power of the *Keyes* gives them right to the civil ſword: and conſequently, the Miniſters of the Goſpel, as Miniſters, are Juſtices of the Peace, Judges, Parliament-men, &c. all which how abſurd, let the world judge.

2. *From the co-ordination of the powes Eccleſiaſtical and Politicall, in reference to one another.* (This being a received Maxime, That ſubordinate powers are of the ſame kinde; co-ordinate powers are of diſtinct kinds.) Now, that the power of the Church is co-ordinate with the civil Power, may be evidenced as followeth: 1. The Officers of Chriſt, *quà* Officers, are not directly and properly ſubordinate to the civil power, though in their perſons they are ſubject thereto: The Apoſtles and Paſtors may preach, and caſt out againſt the will of the Magiſtrate, and yet not truly offend Magiſtracy; thus, in doing the duty they have immediately received from God, they muſt *obey God rather then men*, *Act.* 4. 19. 20. and the Apoſtles and Paſtors muſt exeriſe their Office (having received a command from Chriſt) without attending the command or conſent of the Civil Magiſtrate for the ſame; as in caſting out the inceſtuous perſon, 1 *Cor.* 5. 5. telling the Church, *Mat.* 18. 17. rejecting an Heretick, *Tit.* 3. 10. And 2. Thoſe acts of power are not directly and formally ſubordinate to the Magiſtrate, which he himſelf cannot do, or which belong not to him: Thus the Kings of Iſrael could not burn incenſe; *It appertaineth not unto thee*, 2 *Chron.* 26. 18, 19. Likewiſe none have the power of the *Keyes*, but they to whom Chriſt ſaith, *Go ye into all the world*

and preach the Goſpel, *Mat.* 28. 19. but Chriſt ſpake not this to Magiſtrates; ſo onely thoſe that are *ſent*, *Rom.* 10. 14. ſo thoſe that are κυβερνήσεις, are by Chriſt *placed in the Church*. 3. The Officers of the Church can Eccleſiaſtically cenſure the d Officers of the State, though not as ſuch, as well as the Officers of the State can puniſh civilly the Officers of the Church, though not as ſuch: the Church-guides may admoniſh, excommunicate, &c. the Officers of the State as members of the Church; and the Officers of the State may puniſh the Officers of the Church as the members of the State. 4. Thoſe that are not ſent of the Magiſtrate as his deputies, they are not ſubordinate in their miſſion to his power; but the Miniſters are not ſent as the Magiſtrates deputies, but are *ſet over the flock by the holy Ghoſt*, *Act.* 20. 28. they are likewiſe the *miniſtry of Chriſt*, 1 *Corinth.* 4, 1, 2. they are *over you in the Lord*, 1 *Theſ.* 5. 12. and in his Name they exerciſe their juriſdiction, 1 *Cor.* 5. 4, 5. 5. If the laſt appeal in matters purely Eccleſiaſtical be not to the Civil power, then there is no ſubordination; but the laſt appeal properly ſo taken is not to the Magiſtrate; it appears from theſe conſiderations: 1. Nothing is appealable to the Magiſtrate, but what is under the power of the *Sword*; but Admonition, Excommunication, &c. are not under the power of the *Sword*: they are neither matters of dominion nor coertion. 2. If it were ſo, then it follows, that the having of the *Sword*, gives a man a power to the *Keyes*. 3. Then it follows, that the Officers of the *Kingdom of Heaven* are to be judged as ſuch, by the Officers of the *kingdom of this world* as ſuch, and then there is no difference between the *things of Cæſar*, and the *things of God*. 4. The Church of *Antioch* ſent to *Jeruſalem*, Act. 15. 2. And the Synod there, without the Magiſtrate, came together, ver 6. and determined the controverſie, ver. 28, 29. And we reade, *the ſpirits of the Prophets are ſubject to the Prophets*, 1 Cor. 14. 32. not to the civil power; as Prophets. So we muſt *ſeek knowledge* at the *Prieſts lips*, not at the civil Magiſtrates, *Mal.* 2. 7. And we read, that the people came to the Prieſts in hard controverſies, but never that the Prieſts went to the civil power. *Deut.* 17. 8, 9, 10. 5. It makes the Magiſtrate Chriſts *Vicar*, and ſo Chriſt to have a *viſible head* on earth, and ſo to be an *Eccleſiaſtico-civil*.

d Rurſus internæ poteſtatis reſpectu quam exercerent ἐν τῇς ἐκκλησίᾳ Paſtores ac Miniſtri verbi, Principum, ac Magiſtratus, plebiſque fidelium nullum eſt diſcrimen, quia ex æquo plebs & ordo obnoxii habentur illi internæ poteſtati ac juriſdictioni Paſtorum. *Salmaſ. Apparat. ad lib. de Primatu, pag.* 304. *edit. Lugd.* 1645.

co-civil Pope, and consequently there should be as many visible heads of Christs Church, as there are Magistrates. 6. These powers are both immediate: one from God the Father, as *Creator*, *Rom.* 13. 1, 2. the other from Jesus Christ, as *Mediator*, *Mat.* 28. 18. Now lay all these together, and there cannot be a subordination of powers; and therefore there must be a reall distinction.

3. *From the severall causes of these two powers*, viz. *Efficient*, *Matter*, *Form*, *and End*; *in all which they are truly distinguished from one another*, as may plainly appear by this ensuing parallel:

1. *They differ in their efficient cause or author, whence they are derived.* *Magistratical* power is from God the Creator and Governour of the world, *Rom.* 13. 1, 2, 4. and so belongs to all mankinde, Heathen or Christian: *Ecclesiastical* power is peculiarly from Jesus Christ our Mediator, Lord of the Church, (who hath all power given him, and the Government of the Church laid upon his shoulder, as *Ephes.* 1. 22. *Mat.* 28. 18. compared with *Isai.* 9. 16.) See *Mat.* 6. 19. and 18. 18. & 28. 19, 20. *Joh.* 20. 21, 22, 23. 2 *Cor.* 10. 8. and consequently belongs properly to the Church, and to them that are within the Church, 1 *Cor.* 5. 12, 13. *Magistratical* power in *general* is the Ordinance of God, *Rom.* 13. 1, 2, 4. but *Magistratical* power in *particular*, whether it should be *Monarchical* in a King, *Aristocratical* in States, *Democratical* in the people, &c. is of men, called therefore ἀνθρωπίνη κτίσις, *an humane creature*, or *creation*, 1 *Pet.* 2. 13. But *Eccelesiastical* power, and Officers in *particular*, as well as *general*, are from Christ, *Mat.* 16. 19. and 28. 18, 19, 20. *Tit.* 3. 10. 1 *Cor.* 5. 13. 2 *Cor.* 2. For *Officers*, see *Ephes.* 4. 11, 12. 1 *Cor.* 12. 28.

2. *They differ in their Material Cause*; *whether it be* Materia ex quâ, in quâ, *or* circa quam: *The matter of which they consist, in which they are seated, or about which they are exercised.* 1. *In respect of the matter of which they consist*, they much differ. *Ecclesiastical* power consists of the *Keyes of the Kingdom of Heaven*, which are exercised in Preaching the Word, dispensing the Sacraments, executing the Censures, Admonition, Excommunication, Absolution, Ordination of Presbyters, &c. but *Magistratical* power consists in the secular sword, which puts forth it self in making statutes, inflicting fines, mulcts, imprisonments,

confiscations, banishments, torments, death. 2. *In respect of the matter or* * *subject in which they are seated*, they much differ. The Magistratical power may lawfully be in the people, or in one person of a King; yea it may be in a child, yea in a woman, yea in an Infidel Pagan, as well as in a Christian: but Ecclesiastical power can neither be in all the people, for *Rulers* and *Saints* are distinguished from one another, *Heb.* 13.21. nor in one man alone over all: for that were to set up a Pope in the Church: nor in a childe, for he cannot govern his own house, much less the Church of God, 1 *Tim.*3.5. nor in a woman, for women are not allowed *to speak in the Church*, 1 *Corinth.*14.34, 35. much less may they rule in the Church: nor in an Heathen, for he is no member of the Church, much less can he be a Governour in the Church; but onely in *Preaching* and *Ruling Elders*, 2 Cor. 10.8. Heb.13.7,17. 1 Tim.5.17. 1 Cor. 12. 28. 3. *In respect of the matter or object about which they are exercised*, they much differ; For, the *Magistratical* power is exercised *Politically*, about persons and things *without* the Church, as well as *within* the Church; but the *Ecclesiastical* power is exercised only upon them that are *within* the Church, 1 *Cor.*5.13. The *Magistratical* power in some cases of Treason, &c. banishes or otherwise punishes even penitent persons; *Ecclesiastical* power punishes no penitent persons. The *Magistratical* power punishes not all sorts of scandal, but some: the *Ecclesiastical* power punishes (if rightly managed) all sorts of scandals.

* Cæterum cum nulla non respublica θρησκείαν à πολιτείᾳ sejunxerit, nulla etiam fuit natio quin Religionis ac cultus divini curatores habuerit proprios, & πολιτείας etiam peculiares rectores. Romani & Græci Gentiles, item Judæi Sacerdotibus curam Sacrorum permiserunt. Similiter Græci & Romani. Christus cum Ecclesiam suam institueret, peculiari Dei cultu obligandam, tam ab dololatria Gentium vindicatam, quam à superstitione Judæorum liberatam, certos etiam delegit Sacramentorum suorum ministros & præcones qui fidei Evangelium per gentes prædicarent, & in omnibus locis Ecclesias. *i.e.* cœtus eorum qui fidem recepissent, cum pastoribus & doctoribus à quibus regerentur, erigerent. Seniores isti sive pastores, quos ad episcopandam Ecclesiam, ut ita dicam, constituebant in singulis civitatibus rectores, undè & à quo potestatem suam acceperint, si quis quærat, quærere etiam potest ac dubitare à quo Apostolis prædicandi Evangelii potestas data sit. Idem quippe Christus qui Apostolos misit per universum orbem ad fidem prædicandam, eorundem etiam Apostolorum Ministerio rectores ac pastores singularum Ecclesiarum constituit. *Salmos. Apparat. ad librum de Primatu p.*304,305. *edit. Lugdun.*1645.

3. *They differ in their formal cause, as doth clearly appear by their way or manner of Acting: Magistratical* power takes cognizance of delinqencies, & passes sentence thereupon according to Statutes and Laws made by man: *Ecclesiastical* power takes cognizance of, and passes judgement upon delinquencies according to the Word

of

of God, the *Holy Scriptures*. *Magiſtratical* power puniſhes meerly with Political puniſhments, as fines, mulcts, &c. *Eccleſiaſtical* meerly with ſpiritual puniſhments. *Magiſtratical* power makes all decrees and laws, and executes all authority, mandatory or punitory, onely in its own name, in name of the ſupreme Magiſtrate, as of the King, &c. but *Eccleſiaſtical* power is wholy exerciſed not in the Churches, or Officers name, but onely in *Chriſts name*, *Mat.* 28. 19. *Act.* 4. 17. 1 *Cor.* 5. 4. The *Magiſtrate* can delegate his power to another; *Church-governors* cannot delegate their power to others, but muſt exerciſe it by themſelves. The *Magiſtrate* about Eccleſiaſticals hath power to command and compel Politically the Church-officers to do their duty, as formerly was evidenced: but cannot diſcharge lawfully thoſe duties themſelves, but in attempting the ſame, procure divine wrath upon themſelves, as *Korah*, Num. 16. K. *Saul*, 1 Sam. 13. 9. to 15. K. *Uzziah*, 2 Chro. 26. 16. to 22. but *Church-guides* can properly diſcharge the duties of Doctrine, Worſhip, and Diſcipline themſelves, and Eccleſiaſtically command and compel others to do their duty alſo.

4. Laſtly, they differ in their Final Cauſe or Ends. The Magiſtratical power levels at the temporal, corporal, external, Political peace, tranquillity, order, and good of humane Society, and of all perſons within his juriſdiction, &c. The Eccleſiaſtical power intends properly the ſpiritual good and Edification of the Church and all the members thereof, *Mat.* 18. 15. 1 *Cor.* 5. 5, &c. 2 *Cor.* 10. 8. and 13. 10. * Further differences betwixt theſe two powers, ſee in Mr. *Gilleſpies Aarons Rod*, l. 2. c. 4. May we not from all clearly conclude?

Therefore no proper Eccleſiaſtical power was ever given by Jeſus Chriſt to the Magiſtrate as a Magiſtrate.

* *The formal difference or diſtinction betwixt theſe two Powers, is fully and clearly aſſerted by that learned Biſhop* Usher, *in theſe words.* —— God for the better ſettling of piety and honeſty among men, and the repreſſing of prophaneſs and other vices, hath eſtabliſhed two diſtinct Powers upon earth: the one of the *Keyes*, committed to the Church; the other of the *Sword*, committed to the Civil Magiſtrate. That of the *Keyes*, is ordained to work upon the inward man; having immediate relation to the *remitting* or *retaining* of ſins, *John* 20. 23. That of the *Sword* is appointed to work upon the outward man; yielding protection to the obedient, and inflicting external puniſhment upon the rebellious and diſobedient. By the former, the Spiritual officers of the Church of Chriſt are inclinable to govern well, 1 *Tim.* 5. 17. To *ſpeak*, and *exhort*, and *rebuke* with all *authority*, *Tit* 2. 15. To *looſe* ſuch as are penitent, *Mat.*

Mat. 16. 19. and 18. 18. To commit others to the Lords prison, untill their amendment, or to binde them over to the Judgement of the great day, if they shall perſiſt in their wilfulneſs and obſtinacy. By the other, Princes have an imperious power aſſigned by God unto them, for the defence of ſuch as do well, and executing *revenge* and *wrath*, *Rom.* 13. 4. upon ſuch as do evil, whether by *death*, or *baniſhment*, or *confiſcation of goods*, or *impriſonment*. *Ezra* 7. 26. according to the quality of the offence.

When S. *Peter*, that had the *Keyes* committed unto him, made bold to draw the *Sword*, he was commanded to put it up, *Mat.* 26. 52. as a weapon that he had no authority to meddle withall. And on the other ſide, when *Uzziah* the King would venture upon the execution of the Prieſts office, it was ſaid unto him, *It pertaineth not unto thee, Uzziah, to burn Incenſe unto the Lord, but to the Prieſts the ſons of Aaron, that are conſecrated to burn Incenſe*, 2 *Chro* 26. 18. Let this therefore be our ſecond Concluſion; That the power of the Sword, and of the Keyes, are two diſtinct Ordinances of God; and that the Prince hath no more authority to enter upon the execution of any part of the Prieſts Function, then the Prieſt hath to intrude upon any part of the office of the Prince. In his ſpeech delivered in the Caſtle-Chamber at Dublin, &c. concerning the Oath of Supremacy *p.* 3, 4, 5.

4. *Argum.* IIII. The *Civil Magiſtrate* is no proper *Church-officer*, and therefore cannot be the proper Subject of Church-power. Hence we may argue;

Major. *All formal power of Church-government was derived from Jeſus Chriſt to his own proper Church-Officers only.* To them he gave the *Keyes of the Kingdom of Heaven*, *Mat.* 16. 19. and 18. 18. *Joh.* 20. 21, 23. to them he gave the *Authority for edification of the Church*, 2 Cor. 10. 8. and 13. 10. but this will after more fully appear in CHAP. XI. following.

Minor. *But no Civil Magiſtrate as a Magiſtrate, is any of Chriſts proper Church-Officers.* For, 1. The *Civil Magiſtrate* is never reckoned up in the Catalogue, Liſt, or Roll of *Chriſts Church-Officers* in Scripture, *Epheſ.* 4. 10. 11. 12. 1 *Cor.* 12. 28. &c. *Rom.* 12. 6, 7, 8. if here, or anywhere elſe, let the Magiſtrate or the *Eraſtians* ſhew it. *A Magiſtrate quâ Magiſtrate*, is not a Church-member, (much leſs a Church-governour) for then all *Magiſtrates*, Heathen as well as Chriſtian, ſhould be Church-members. 3. Then all *Magiſtrates*, Heathen as well as Chriſtian, ſhould be Church-Officers: for *à quatenus ad omne valet Argumentum.* 4. Then a childe, yea a woman may be a Church-Officer; for theſe may be ſupreme Magiſtrates, as King *Edward* the 6. a childe, Queen *Elizabeth*, &c. were in *England*.

Concluſ. *Therefore no Formal power of Church-government was derived from Jeſus Chriſt to the Magiſtrate as a Magiſtrate.*

V. The

V. The *Civil Magistrate* as such, is not properly subordinate to Christs *mediatory Kingdom*; therefore is not the Receptacle of Church power from Christ. Hence thus. 5. *Argum.*

Major. *Whatsoever Formal power of Church-government Christ derived to any, he derived it onely to those that were properly subordinate to his Mediatory Kingdom.* For whatsoever Ecclesiastical Ordinance, office, power or authority Christ gave to men, he gave it *as Mediatour* and head of the Church, by vertue of his *mediatory* office; and for the gathering, edifying, and perfecting of his Mediatory Kingdom which is his Church, *Ephes.* 4. 7, 10, 11, 12. Therefore such as are not properly subordinate to Christ in this his office, and for this end, can have no formal Church-power from Christ.

Minor. *But no Magistrate quà Magistrate is subordinate properly to Christs mediatory Kingdom.* [h] For, 1. not Christ the Mediatour, but God the Creatour authorizeth the Magistrates office, *Rom.* 13. 1, 2, 6. 2. Magistracy is never stiled A Ministery of Christ in Scripture, nor dispensed in his Name. 3. Christs Kingdom is not of this world, *Joh.* 18. 36. Magistrates is.

h *Videatur Appollon. Jus Majest. circa sacra. p.* 35, 36, 37, 38.

Conclus. *Therefore no formal power of Church-government is derived from Christ to the Magistrate as a Magistrate.*

VI. Finally, divers absurdities inavoidably follow upon the granting of a proper formal power of Church-government to the civil Magistrate: therefore he cannot be the proper Subject of such power. Hence it may be thus argued: 6. *Argum.*

Major. *No grant of Ecclesiastical power, which plainly introduceth many absurdities, can be allowed to the Political Magistrate, as the proper Subject thereof.* For though in matter of Religion, there be many things mysterious, sublime, and above Reasons reach; yet there is nothing to be found that is absurd, irrational, &c.

Minor. *But to grant to the Political Magistrate as a Magistrate, a proper formal power of Church-Government, introduceth plainly many absurdities. e. g.* 1. This brings confusion betwixt the office of Magistracy and Ministery. 2. Confounds the Church and Common-wealth together. 3. Then Heathens, women, children may be Church-governours. 4. Church-government may be Monarchical in one man; and so, not only

Prelatical, but Papal: and consequently, Antichristian. Which absurdities, with many others, were formerly intimated, and neither by Religion nor Reason can be endured. We conclude,

Conclus. *Therefore the grant of a proper formal power of Church-government cannot be allowed to the Political Magistrate as the proper Subject thereof*, quatenus *a Magistrate.*

CHAP. X.

2. *That the* Community of the faithful, *or* Body of the people, *are not the* immediate Receptacle *or* Subject *of the power of Church-government.*

THus we see, that *Iesus Christ our Mediatour* did not commit any proper formal Ecclesiastical power for Church-government to the *Political Magistrate as such*, as the *Erastians* conceive. Now, in the next place (to come more close) let us consider that *Iesus Christ our Mediatour* hath not committed the spiritual power of Church-government to the *Cœtus fidelium*, or *Body of the people, Presbyterated, or unpresbyterated* (to use their own terms) as the *first subject* thereof, according to the opinion of the *Separatists* or *Independents*. Take it in this Proposition,

Jesus Christ our Mediatour hath not committed the proper formal power or authority spiritual, for government of his Church, * unto the fraternity, community of the faithful, whole Church, or body of the people, as the proper immediate Receptacle, or first Subject thereof.

* *See this Proposition for substance fully and clearly asserted by that acute and pious Author, Master* P. Bains, *in his* Diocesans Tryal, *quest.* 3. *pag.* 83, 84. *concluf.* 3.

Section 1.

Some things herein need a little *explanation*, before we come to the *confirmation.*

1. By [*Fraternity, Community of the faithful, whole Church, or body of the people,*] I understand. A particular company of people, meeting together in one Assembly, or single Congregation, to partake of Christs Ordinances. This single Congregation may be considered as *Presbyterated*, *i. e.* furnished with an Eldership; or, as *unpresbyterated*, *i. e.* destitute of an Eldership, having yet no Elders or Officers erected amongst them. *Rigid Brownists* or

or *Separatists* ſay, *that the fraternity or community of the faithfull unpresbyterated, is the firſt Receptacle of proper Eccleſiaſtical power from Chriſt*: unto whom ſome of Independent judgement ſubſcribe. *Independents* thus reſolve: Firſt, *That the Apoſtles of Chriſt are the firſt Subject of Apoſtolical power.* Secondly, *That a particular Congregation of Saints, profeſſing the faith, taken indefinitely for any Church, (one as well another) is the firſt ſubject of all Church-officer with all their ſpiritual gifts and power.* Thirdly, *That when the Church of a particular Congregation walketh together in the truth and peace, the brethren of the Church are the firſt Subject of Church liberty; the Elders thereof of Church authority, and both of them together are the firſt Subject of all Church-power.* See *Cotton's Keyes, &c. pag.* 31, 32, 33. and Mr. *Thomas Goodwin*, and Mr. *Philip Nye*, in their *Epiſtle* prefixed thereunto, do own this Book, *as being for ſubſtance their own judgement.* Which Aſſertions of *Browniſts* and *Independents* (except the firſt) are denied by them of *Presbyterian* judgement, as being obvious to divers material and juſt exceptions.

a *See that judicious Treatiſe*, Vindiciæ Clavium, *Chapt. III. III. V. p.* 23. *to* 52.

2. By [*Proper formal power or authority ſpiritual, for Church-governments*,] thus conceive. To omit what hath been already laid down about the natures and ſorts of *ſpiritual power and authority*, Part. 2. Chap. III. and Chap. VI. which are to be remembred, here it may be further noted, That there is a *proper publike official authoritative power*, though but *Stewardly and Miniſterial*, which is derived from Jeſus Chriſt to his *Church-officers*, Mat. 16. 19. and 18. 18. John 20. 21, 22, 23. Mat. 28. 18, 19, 20. of which *power* the Apoſtle ſpeaking ſaith, *If I ſhould ſomewhat boaſt of our power* (περὶ τῆς ἐξουσίας ἡμῶν) *which the Lord hath given us to edification* — 2 *Cor.* 10. 8. ſo 2 *Cor.* 13. 10. The people are indeed allowed certain liberties or priviledges; as, *To try the ſpirits, &c.* 1 *Joh.* 4. 1. To prove all Doctrines by the Word, 1 *Theſ.* 5. 21. To nominate and elect their own *Church-officers*, at leaſt their *Deacons*, as they did *Act.* 6. 3, 5, 6. but this is not a *proper power of the Keyes*. But the *proper, publike official authoritative power*, is quite denied to the *fraternity or body of the people, Preſbyterated, or unpresbyterated.*

3. By [*Proper immediate Receptacle* or *firſt Subject of power*,] underſtand, That *Subject, Seat, or Receptacle of power, which firſt*

and immediately received this power from Jesus Christ: and consequently was intrusted and authorized by him, to put forth and exercise that power in his Church, for the government thereof. And here two things must be carefully remembred: 1. That we distinguish betwixt the *Object* and *Subject* of this power. The *Object, for which*, for whose good and benefit all this power is given, *is primarily the general visible Church; Ephes.* 4. 7, 10, 11, 12. —— 1 *Corin.* 12. 28. *Rom.* 12. 5, 6. *&c. Secondarily, particular Churches*, as they are parts and members of the *general*. But the *Subject receiving to which* the power is derived, is not the *Church general* or *particular* but the *Officers or Governours of the Church*. 2. That we distinguish also betwixt the *Donation of the power*, and the *Designation of particular persons*, to offices Ecclesiastical. This *designation* of persons to the offices of *Key bearing* or *ruling*, may be done *first and immediately by the Church*, in nominating or electing her individual officers (which in some [k] cases is allowed to her; yet is no *proper authoritative act of power.*) But the *Donation* of the power it self, is not from the Church as the fountain, but *immediately from Christ himself*, 2 *Cor.* 11. 8. and 13. 10. Nor is it *to the Church* as the *Subject*, but immediately *to the individual Church-officers* themselves, who consequently in all the exercise of their power, act as the *Ministers and Stewards of Christ*, 1 *Corinth.* 4. 1. putting forth their power immediately received from Christ; not as the *Substitutes* or *Delegates* of the Church, putting forth her power, which from Christ she mediately conveighs to them, as Independents do imagine, but by us is utterly denied.

[k] To nominate or elect the particular or individual officers, Pastors & Teachers, &c. who are to guide and govern the Church, is in some cases allowed unto the Church, or the body of the Congregation: as for instance, 1. In case of some extraordinary inavoidable necessity, whereupon they are cast by providence: as when a Congregation removes into some forrain parts, where no Church nor Presbytery can be found besides their own, the Ministers of that Congregation die, shall not that Church have liberty to elect other Ministers, seing she hath no other way to be supplied, at present left her? 2. In case of a Churches or Congregations Capacity of making a due and good Election; as when it is duely constituted, and well ordered in Truth, Godliness and Peaceableness, &c. liberty of electing its Ministers is allowed to it; not that by any positive Law of God, it is necessary, or ought to be so, and not otherwise; but that this may be so, and is a very prudential course, tending to lay a foundation of union and love betwixt Pastour and People, and to make way for his more profitable discharge of his Pastoral office among them. But still with this proviso, that such person so elected for a Pastour, submit himself to the Classical Presbytery for Approbation and Ordination: But in many other cases, it is very unsafe and hazzardous to permit a Congregation to elect her

her own Miniſters, as when a Congregation is generally corrupt and profane, and groſſly ignorant; or is divided into factions and parties, wherein perhaps the worſe party is predominant; or when the major part is leavened with ſchiſm or hereſie, &c. in ſuch like caſes what can be expected but a bad choice? At firſt Chriſts officers were before the Chriſtian Churches, (as is evidenced hereafter in CHAP. XI. Section. 2. Argum. 2.) and the Apoſtles appointed their Succeſſours, not the Churches. Nor do we finde in all the New Teſtament either command that People *de jure* ſhould elect their own Miniſters, or Example of any Congregation that *de facto* did elect their Paſtours, &c. *As for that Argument from Act.* 1. 23. *Anſw.* 1. It appears not that there was a determinate election of an individual Apoſtle, but only a Nomination of two perſons, *Joſeph* and *Matthias*, one of which was to be ſet-apart to the Apoſtleſhip. 2. The text doth not make it clear, that this Nomination was by the Church or body of the people. But rather the contrary may be collected, ver. 23. *and they appointed two* —— who appointed them? viz. *Peter* and the diſciples that were aſſembled together, ver. 15. and this aſſembly, as judicious Interpreters conceive, was a Councel or Synod of the Apoſtles and Diſciples (the firſt Councel mentioned after Chriſt) extraordinarily met for chuſing of an extraordinary officer, *viz.* an Apoſtle, into the place of *Judas*; which election alſo was managed in an extraordinary way, *viz.* by Lot, wherein they had recourſe to Gods immediate providence, ver. 26. and therefore hence to argue to an ordinary election of an ordinary Paſtour, &c. is very invalid. *As for that other Argument commonly urged from the Peoples election of Deacons Act.* 6 3, 5, 6. *therefore they have right to chuſe their Paſtours, &c. Anſw.* This follows not; for there is great diſparity betwixt the officers: Paſtors have charge of peoples Souls, and in them are requited higher qualifications (which the people are not able fully to judge of, for the regulating of their election): Deacons have charge of meaner affairs, the Churches goods, Alms, &c. which require lower qualifications, and of which the people are able to judge; therefore it is moſt convenient that people chuſe men of known and approved fidelity for this truſt. But to argue from the leſs to the greater affirmatively, is not ſolid.

Section II.

For *confirmation* of this Propoſition thus explained and ſtated, conſider theſe few Arguments:

I. The Community of the faithful, or body of the people, have no authentick Commiſſion or Grant of proper ſpiritual power for Church-government; and therefore they cannot poſſibly be the firſt Subject, or the proper immediate Receptacle of ſuch power from Chriſt. We may thus argue: 1. *Argum.*

Major. *Whomſoever Jeſus Chriſt hath made the immediate Receptacle, or firſt Subject of proper formal power for governing of his Church, to them this power is conveyed by ſome authentick Grant or Commiſſion.*

Minor. *But the Community of the faithful, or Body of the people, have not this power conveyed unto them by any authentick Grant or Commiſſion.*

Concluſ. *Therefore Jeſus Chriſt our Mediatour hath not made the Community of the faithful, or Body of the People, the immediate Receptacle or firſt Subject of proper formal power for governing of his Church.*

The *major* Propoſition is evident in it ſelf: For, 1. The power of Church-government in this or that Subject is not *natural*, but *poſitive*; and caſt upon man, non *ex lege naturali*, ſed *poſitivâ*; not by *natural*, but by *poſitive law*, *poſitive Grant*: men are not *bred*, but *made the firſt ſubject* of ſuch power: Therefore all ſuch power claimed or exerciſed, without ſuch *poſitive Grant*, is meerly *ſine titulo*, without any due title, imaginary, uſurped, unwarrantable, and *ipſo facto* null and void. 2. All power of Church government is *radically and fundamentally in Chriſt*. *Iſa.* 9.6. *Mat.* 28.18. *Joh.* 5. 22. And how ſhall any part of it be derived from Chriſt to man, but by ſome fit intervening *medium* or *mean* betwixt Chriſt and man? And what *medium*, or *mean of conveyance* betwixt Chriſt and man can ſuffice, if it do not amount to an *authentike Grant* or *Commiſſion* for ſuch power? 3. This is evidently Chriſts way, to derive power by *authentick Commiſſion* immediately to his Church-officers, the Apoſtles and their ſucceſſors to the worlds end. *Thou art* Peter — *and I give to* * *thee the Keyes of the Kingdom of Heaven, &c.* Mat. 16. 18, 19. *Whatſoever ye ſhall binde on earth, &c.* Mat. 18. 19, 20. *As my Father ſent me, ſo ſend I you: Go, diſciple ye all Nations, — whoſe ſins ye remit, they are remitted — and lo, I am with you alway to the end of the world.* Joh. 20. 21, 23. Mat. 28, 19, 20. *Our power* (ἐξουσία) *which the Lord hath given us for edification* — 2 Cor. 10. 8. and 13. 10. ſo that we may conclude them that have ſuch *Commiſſion*, to be the *firſt Subject* and *immediate Receptacle* of power from Chriſt, as will after more fully appear. 4. If no ſuch *Commiſſion* be needful, to diſtinguiſh thoſe that have ſuch power, from thoſe that have none, why may not all, without exception, young and old, wiſe and fooliſh, men and women, Chriſtian and Heathen, &c. equally lay claim to this power of Church-government: If not, what hinders? If ſo, how abſurd?

* Authoritas Rectorum pro dono quidem Eccleſiæ à Chriſto data eſt, ſed non pro dono abſoluto ut penes totam Eccleſiam reſideat cui datur, ſed pro dono conditionali, ut Rectoribus ipſis communicetur ad ædificationem totius. *Park. de Polit. Eccleſ. l. 3. c. 8. p. 31*

The *minor* Propoſition, viz. *But the Community of the faithful, or Body of the people, have not this power conveyed to them by any authentick*

theatick Grant or Commiſſion, is firm. For, whence had they it? When was it derived to them? What is the power committed to them? Or in what ſenſe is ſuch power committed to them?

1. *Whence had they it? From heaven, or of men?* If from men, then it is an humane ordinance and invention; *a plant which the heavenly Father hath not planted*: and therefore *ſhall be plucked up*, Mat. 15. 13. If from heaven, then from Chriſt; for *all power is given to him*, Mat. 28. 18. &c. Iſa. 9. 6, If it be derived from Chriſt, then it is derived from him by ſome *poſitive law* of Chriſt, as his *Grant* or *Charter*. A *poſitive Grant* of ſuch power to ſelect perſons, *viz. Church-officers*, the Scripture mentions, as was evidenced in the proof of the *major Propoſition*. But touching any ſuch *Grant* or *Commiſſion* to the *Community of the faithful*, the Scripture is ſilent. And let thoſe that are for the *Popular power*, produce (if they can) any clear Scripture, that expreſly, or by infallible conſequence, contains any ſuch *Commiſſion*.

2. *When was any ſuch power derived from Chriſt to the multitude of the faithful? either in Eccleſiâ conſtituendâ, or conſtitutâ*; either in the firſt planting and beginning of the Church, or in the after-eſtabliſhment and growth of the Church, under the Apoſtles Miniſtery. *Not the firſt*; for then the *Apoſtles* themſelves ſhould have derived their power from the *Fraternity* or *Community of the faithful*: now this is palpably inconſiſtent with Scriptures which tell us that the Apoſtles had both their Apoſtleſhip it ſelf and their Qualifications with gifts and graces for it, yea and the very deſignation of all their particular perſons unto that Calling, all of them immediately from Chriſt himſelf. For the firſt, ſee *Gal.* 1. 1. *Paul an Apoſtle, not of men, nor by man, but by Jeſus Chriſt.* Matth. 28. 18, 19, 20. For the ſecond, ſee *Joh.* 20. 22, 23. *And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the holy Ghoſt: Whoſe ſoever ſins ye remit, they are remitted unto them*, &c. For the third, ſee *Luke* 6. 13 &c. *And when it was day he called to him his Diſciples: and of them he choſe twelve, whom alſo he named Apoſtles; Simon*— Matth. 10. 5, 6, 7. &c. *Theſe twelve Jeſus ſent forth, and commanded them, ſaying*,— And after his reſurrection he enlarges their Commiſſion, *Mar.* 16. 15, 16. *Go you in-*

to all the world—and, *As my Father hath sent me, so send I you*, Joh. 20. 21. See also how the Lord cast the Lot upon *Matthias*, Act. 1. 24, 25, 26. *Nor the second*; for if such power be committed to the Community of the faithful after the Apostles had established the Churches, then let those that so think, shew where Christ committed this power *first to the Apostles*, and *after to the Community of the faithful*, and by them or with them to their *Ordinary Officers*, for execution thereof. But no such thing hath any footing in Scripture; for the *Ordinary Church-guides*, though they may have a *designation* to their office by the Church, yet they have the *donation*, or *derivation* of their office and its authority onely from Christ; Their *office* is from Christ, *Ephes.* 4. 8, 11. 1 *Cor.* 12. 28. *Act.* 20. 28, 29. Their *power* from Christ, *Mat.* 16. 19. and 18. 18, 19. *Joh.* 20. 21, 23. *Our Power which the Lord hath given us*, 2 Cor. 8. 10. They are *Christs Ministers, Stewards, Ambassadours*, 1 Cor. 4. 1. 2 Cor. 5. 19, 20. They are to act and officiate *in his name*, Matth. 18. 19. 1 Cor 5. 4, 5. and to Christ they *must give an account*, Heb. 13. 17, 18. Luke 12. 41, 42. Now if the ordinary officers have (as well as the Apostles their Apostleship) their offices of Pastorship, Teachership, &c. from Christ; and are therein the successours of the Apostles to continue to the worlds end, *Mat.* 28. 18, 19, 20. then they have their power and authority in their offices immediately from Christ, as the first receptacles thereof themselves, and not from the Church as the first receptacle of it herself. *Successor habet jurisdictionem ab eo à quo praedecessor; alioquin non verè succedit*; i. e. *A Successour hath jurisdiction from him from whom the Predecessour had his; otherwise he doth not truely succeed him.* Consequently the Church or community of the faithful, cannot possibly be the first receptacle of the power of Church-government from Christ.

3. *What power is it that is committed to the body of the Church or*

a Si Apostolica Potestas in Ecclesiis ædificandis atque annuntiando Evangelio non profecta est nec manavit ab illis quos ad fidem verbo Dei convertebant, id est, à turba fidelium quos Christo acquirebant, non magis dici debet aut videri potestatem pastorum singularum in corpore integræ Ecclesiæ residisse, quæ ab hac ad illos derivata sit, quique ideò tanquam fiduciariâ operâ & authoritate utantur in regenda Ecclesia, quam ab ipsa acceperint. Apostoli qui ex mandato Christi fundarunt particulares Ecclesias, quæ membra sunt corporis illius unius, cujus Christus est caput, Ecclesiarum priores fuerunt, & jussionem habuerunt à Christo ad eam Ecclesiam propagandam & extruendam.—Ipsi porrò Apostoli pari modo quo à Christo missi fuerunt, cum in omnibus locis simul esse non possent, alios etiam miserunt cum eadem potestate ad novas condendas Ecclesias, aut eas quæ jam conditæ essent gubernandas, &c. *Salmas. Apparat. ad libros de Primatus. p.* 305. *Edit. Lugdun. An.* 1645. b *Whitak. de Pontif. quæst.* 8. *ca.* 3.

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multitude of the faithful? Either it must be the *Power of Order*, or the *Power of Jurisdiction*. But neither of these are allowed to the multitude of the faithful by the Scriptures, (but appointed and appropriated to select persons:) *Not the Power of Order*; For, the whole multitude and every one therein, neither can, nor ought to intermeddle with any branches of that power. 1. Not with *preaching*; all are not διδακτικοὶ, *apt to teach*, 1 Tim. 3. 2. nor ἐλεγκτικοὶ, *able to exhort and to convince gain-sayers*, Tit. 1. 9. all are not gifted and duly qualified. Some are expresly prohibited *speaking in the Church*, 1 Cor. 14. 34, 35. 1 Tim. 2. 12. Rev. 2. 20. and none are *to preach, unless they be sent*, Rom. 10. 15. nor *to take such honour unto themselves, unless they be called*, &c. Heb. 5. 4, 5. Are all and every one of the multitude of the faithful able to teach, exhort, and convince? are they all sent to preach? are they all called of God? &c. Nay, hath not Christ laid this task of *Authoritative preaching* onely upon his own Officers? *Mat.* 28. 18, 19. 2. Not with *administration of the Sacraments*; this and preaching are by one and the same *Commission* derived to Officers only, *Mat.* 28. 18, 19, 20. 1 *Cor.* 11. 23. 3. Nor to *ordain Presbyters*, or other officers. They may chuse; but *extraordinary Officers*, or the *Presbytery of ordinary officers ordain*, Act. 6. 3, 5, 6. *Look ye out men — whom we may appoint.* Compare also *Act.* 14. 23. 1 *Tim.* 4. 14. and 5. 22. *Tit.* 1. 5. So that the peoples bare election and approbation is no sufficient Scripture-Ordination of Officers. Nor is there one of 10000. among the people that are in all points able to try and judge of the sufficiency of *Preaching Presbyters*, for Tongues, Arts, and soundness of judgement in Divinity. *Nor is the Power of Jurisdiction* in *Publike Admonition, Excommunication*, and *Absolution* &c. allowed to the *multitude*. For all and every one of the *multitude of the faithful*, 1. *Never had any such power derived to them from Christ*; this *Key* as well as the *Key of Knowledge* being given to the Officers of the Church onely, *Matth.* 16. 19. & 18. 18, 19, 20. *Tell the Church*, there, must needs be meant of the *Ruling Church* onely (as appears by consent of divers judicious [e] Authors) 2 *Cor.* 8. 10. *Joh.* 20. 21, 22, 23. 2. *Never acted or executed any such power*, that we can finde in Scripture. As for that which is primarily urged of the

[e] *Joh. Cameron. Prælect. in Mat.* 18. 15. *p.* 149, 150, 151. *in fol.* & *Bayne's Diocesan's Tryal, the third quest. p.* 79. 80. and *D. Pareus in Mat.* 18. 15. *This is fully discussed and proved by Master* Rutherford *in his* Peaceable Plea, *Chap.* 8. *p.* 85. &c.

the Church of *Corinth*, that the whole Church did excommunicate the *incestuous person*, 1 Cor. 5. 4, &c. Many things may be answered to evince the contrary. 1. The whole multitude could not do it; for children could not judge, and women must not speak in the Church. 2. It is not said, *Sufficient to such an one is the rebuke inflicted* of all, ὑπὸ τῶν πάντων; but, of many, ὑπὸ τῶν πλειόνων, 2 *Cor.* 2. 6. *viz.* of the Presbytery, which consisted of *many* Officers. 3. The Church of *Corinth*, wherein this censure was inflicted, was not a *Congregational*, but a *Presbyterial* Church, having divers particular Congregations in it (as is hereafter cleared in CHAP. XIII.) and therefore the whole multitude of the Church of *Corinth* could not meet together in one place for this censure, but onely the *Presbytery* of that great Church. Again, never did the *whole multitude* receive from Christ due gifts and qualifications for the exercise of Church-government and Jurisdiction; or any Promise from Christ to be with them therein, as *officers* have, *Matth.* 28. 18, 19, 20. And the absurdities of such popular Government are intolerable, as after will appear.

4. *Finally in what sense can it be imagined that any such power should be commited from Christ to the community of the faithful, the whole body of the Church?* For this power is given them *equally* with the Church-guides, or *inequally*. If *equally*, then 1. The Church-guides have power and authority, as primarily and immediately committed to them, as the Church herself hath; and then they need not derive or borrow any power from the body of the faithful, having a power equal to theirs. 2. How vainly is that power *equally* given as to the Officers, so to the whole multitude, when the whole multitude have no equal gifts and abilities to execute the same? If *unequally*, then this power is derived to the Church-guides, either *more* or *less* then to the multitude of the faithful. If *less*, then how improperly were all those *names of Rule and Government* imposed upon Officers, which nowhere are given by Scripture to the multitude? as, *Pastors*, ποιμένες *Ephes.* 4. 8. 11. *Elders*, πρεσβύτεροι, 1 *Tim.* 5. 17. *Over-seers*, ἐπίσκοποι, *Act.* 20. 28. *Guides*, ἡγούμενοι, *Heb.* 13. 7, 17, 22. In this last Verse they are contradistinguished from the *Saints*; *Church-guides*, and *Saints guided* make up

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a visible origanical Church. *Rulers* προϊσάμενοι ἐν Κυρίῳ, *Rulers in the Lord*, 1 *Thes.* 5. 12. *Rom.* 12. 8. and καλῶς προϊστῶτες πρεσβύτεροι, *well-ruling Elders*, 1 *Tim.* 5. 17. *Governments*, κυβερνήσεις, 1 *Cor.* 12. 28. οἰκονόμοι, *Stewards*, 1 *Cor.* 4. 1, 2. *Luke* 12. 42. *&c.* And all these titles have power and rule ingraven in their very fore-heads; and they of right belonged rather to the multitude then to the officers, if the officers derive their power from the multitude of the people. If *more*, then Church-guides, having more power then the Church, need not derive any from the Church, being themselves better furnished.

Thus, what way soever we look, it cannot be evinced, that the *multitude and body of the People Presbyterated, or not Presbyterated, are the first Subject of power*, or have any *authoritative publike official power* at all, from any *Grant*, *Mandate*, or *Commission* of Christ. From all which we may strongly conclude:

Therefore Jesus Christ our Mediator hath not made the Community of the faithful, or Bdoy of the people, the immediate Receptacle, or first Subject of proper formal power for governing of his Church.

II. As the multitude of the faithful have no *authentick Grant or Commission* of such power of the Keyes in the Church; so they have *no divine warrant for the actual execution of the power of the said Keyes therein*: and therefore cannot be the first Receptacle of the power of the Keyes from Christ. For thus we may reason: *Argum. 2.*

Major. *Whosoever are the first Subject, or immediate Receptacle of the power of the Keyes from Christ, they have divine warrant actually to exercise and put in execution the said power.*

Minor. *But the multitude or Community of the faithful have no divine warrant actually to exercise and put in execution the power of the Keyes.*

Conclus. *Therefore the Community of the faithful are not the first Subject, or immediate Receptacle of the power of the Keyes from Jesus Christ.*

The *Major* Proposition must necessarily be yielded. For, 1. *Power of the Keyes*[r] contains both *authority* and *exercise*; power being given to that end that it may be exercised for the benefit of the Church. It's called *The power given*

[r] *Master* Balls *Reply to, &c. p.* 75.

us for edification, ——— 2 *Cor.* 8.10. Where there's *no exercise of* power, there can be *no edification by* power. 2. Both the authority and compleat exercise of all that Authority, were at once and together communicated from Christ to the Receptacle of power: *I give unto thee the Keyes of the Kingdom of Heaven; and Whatsoever thou shalt binde on Earth, &c.* *Mat.* 16.19. and 18.18. *As my Father sent me, so send I you* — *whosesoever sins ye remit, they are remitted* — *John* 20.21,23. Here is both *power* and *exercise* thereof joyned together in the same Commission. Yea, so individual and inseparable are *power* and *exercise*, that under exercise, power and authority is derived: as, *Go, disciple ye all Nations, baptizing them, &c.* *Mat.* 28.18.19. 3. How vain, idle, impertinent, ridiculous is it to fancy and dream of such a *power* as shall never be drawn into *act* by them that have it?

The *Minor* Proposition, viz. *But the Multitude or Community of the faithful have no divine warrant, actually to exercise and put in execution the power of the Keyes,* is clear also.

1. By Reason: for, The actual execution of this power belongs to them by Divine warrant, either when they have Church-officers, or when they want Church-Officers. *Not whilest they have Officers*; for, that were to sleight Christs Officers: that were to take Officers work out of their hands by them that are no Officers, and when there were no urgent necessity; contrary whereunto, see the proofs, CHAP. XI. Section 2. that were to prejudice the Church, in depriving her of the greater gifts, and undoubtedly authorized labors of her Officers, &c. *Not when they want Officers in a constituted Church*; as in case where there are three or four Elders, the Pastor dies, two of the Ruling Elders fall sick, or the like; in such cases the Community cannot by divine warrant supply the defects of these Officers themselves, by exercising their power, or executing their Offices: For where doth Scripture allow such power to the Community in such cases? What one Church un-presbyterated can be instanced in the New Testament, that in such cases once presumed to exercise such power, which might be president or example for it to other Churches? How needless are Church-Officers, if the multitude of the faithful may, as members of the

the Church, take up their Office, and actually discharge it in all the parts of it?

2. By induction of particulars, it is evident, that the Community cannot execute the power of the Keyes by any divine warrant. 1. *They may not preach*: for, *how shall they preach, except they be sent? Rom.* 10.15. but the Community cannot be sent, many of them being incapable of the Office, either by reason of their *sex*, 1 *Corinth.* 14.34,35. 1 *Tim.* 2.11,12: or by reason of their *age*; as children, and all or most of them by reason of their *deficiency in gifts* and in *Scripture-qualifications*, *Tit.* 1. and 1 *Tim.* 3. For not one member of a thousand are so completely furnished, as to be *apt to teach, able to convince gain-sayers, and to divide the word of truth aright*. Besides, they may not send themselves, were they capable: for, *no man takes this honour to himself* — Yea, *Jesus Christ himself did not glorifie himself to be made an high Priest* —— *Heb.* 5.4,5. Now onely Officers are sent to preach, *Mat.* 16.19. & 28.19,20. *Mark.* 16.15. 2. *They may not administer the Seals* the *Sacraments*, *Baptize*, *&c.* under the New Testament; for who gave the people any such authority? Hath not Christ conjoyned Preaching and dispensing of the Sacraments in the same Commission, that the same persons only that do the one, may do the other? *Matth.* 28.18,19. 3. *They may not ordain Officers in the Church, and authoritatively send them abroad*: for, ordinarily the Community have not sufficient qualifications and abilities for proving and examining of mens gifts for the Ministry. The Community are nowhere commanded or allowed so to do in the whole New Testament, but other persons distinct from them, 1 *Tim.* 5.22. 2 *Tim.* 2.2. *Tit.* 1.5. *&c.* Nor did the Community ever exercise or assume to themselves any such power of *Ordination* or *Mission*, but only Officers, both in the first sending of men to preach: as, 1 *Tim.* 4.14. 2 *Tim.* 1.6. and to be *Deacons*, *Act.* 6.6. and also in after-*missions*: as, *Act.* 13.1,2,3. 4. *The Community, without Officers, may not exercise any act of jurisdiction authoritatively and properly; may not admonish, excommunicate, or absolve*: For, we have no precept that they should do it; we have no example in all the New Testament that they ever did do it; we have both Precept and Example, that select Officers both did and ought to

do it. *Whatsoever ye binde on earth* (saith Christ to his Officers) *shall be bound in heaven, &c. Mat.* 18.18. and 16.19. *Whosesoever sins ye remit, &c. John* 20.21,23. *An Heretick after once or twice admonition reject. Tit.* 1.10. *I have decreed—to deliver such an one to Satan—* 1 *Cor.* 5.4. *The rebuke inflicted by many,* not all, 2 *Corinth.* 2. *Whom I have delivered to Satan.* 1 *Timoth.* 1. *ult.* And Scriptures nowhere set the Community over themselves to be their own Church-guides and governours; but appoint over them in the Lord Rulers and Officers distinct from the Community. Compare these places, 1 *Thes.* 5.12. *Acts* 20.28,29. *Heb.* 13.7,17,22. *Salute all them that have the rule over you, and all the Saints.* From the premises we conclude;

Therefore the Community of the faithful are not the first Subject, or immediate Receptacle of the power of the Keyes from Jesus Christ.

Argum. 3. III. Jesus Christ hath not given nor promised to the Community of the faithful a spirit of Ministery, nor those gifts which are necessary for the Government of the Church: therefore the Community was never intended to be the first Subject of Church-government.

Major. *Whomsoever Christ makes the first Subject of the power of Church-government, to them he promises and gives a spirit of Ministery, and gifts necessary for that government.* For, 1. As there is *diversity of* Ecclesiastical *administrations*, (which is the foundation of diversity of Officers) and *diversity of* miraculous *operations*, and both for the profit of the Church; so there is conveighed from the Spirit of Christ *diversity of gifts*, (χαρίσματα) *free-endowments*, enabling and qualifying for the actual discharge of those administrations and operations. See 1 *Cor.* 12.4,5,6, 7, &c. 2. What instance can be given throughout the whole New Testament of any persons, whom Christ made the Receptacle of Church-government, but withall he gifted them, and made his promises to them, to enable them to such government? As the Apostles and their successors, *As my Father sent me, even so send I you; And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained, John* 20.21, 22, 23. And, *Go, ye therefore, and disciple*

diſciple ye all Nations, &c.—And lo, I am with you alway, (or *every day,*) *even to the end of the World, Mat.* 28.19,20. 3. Chriſt being the *Wiſdom of the Father, Col.* 2.3. *John* 1.18. and *faithful as was* Moſes *in all his houſe*; yea, *more faithful*: *Moſes* as a *ſervant* over anothers, he *as a ſon over his own houſe, Heb.* 3.2, 5.6. it cannot ſtand with his exacteſt wiſdom and fidelity, to commit the grand affairs of Church-government to ſuch as are not duely gifted, and ſufficiently qualified by himſelf for the due diſcharge thereof.

Minor. *But Chriſt neither promiſes, nor gives a ſpirit of Miniſtery, nor neceſſary gifts for Curch-government to the Community of the faithful.* For, 1. Scriptures teach, that gifts for Miniſtery and Government are promiſed and beſtowed not on all, but upon ſome particular perſons onely in the viſible body of Chriſt. *To one is given by the Spirit the Word of Wiſdom, to another the word of knowledge, &c.* not to all, 1 *Cor.* 12 8,9. *&c. If a man know not how to rule his own houſe, how ſhall he take care of the Church of God?* 1 *Tim.* 3.5. The *Hypotheſis* inſinuates that all men have not gifts and skill rightly to rule their own houſes, much leſs to govern the Church. 2. Experience tels us, that the multitude of the people are generally deſtitute of ſuch knowledge, wiſdom, prudence, learning, and other neceſſary qualifications for the right carrying on of Church-government.

Concluſ. *Therefore Chriſt makes not the Community of the faithful the firſt Subject of the power of Church-government.*

IIII. The Community of the faithful are nowhere in the Word called or acknowledged to be *Church-governours*: therefore they are not the firſt Subject of Church-government. *Argum.* 4.

Major. *Thoſe perſons, who are the firſt Subject and Receptacle of proper power for Church-government from Chriſt, are in the Word called and acknowledged to be Church-governours.* This is evident, 1. By Scripure, which is wont to give to them whom Chriſt intruſts with his government, ſuch names and titles as have rule, authority, and government engraven upon them, as *Overſeers*, ἐπίσκοποι, *Act.* 20. 28. *Governments*, κυβερνήσεις, 1 *Cor.* 12. 28. *Rulers*, προϊστῶτες, 1 *Tim.* 5.17. and προϊσταμένοι, *Rom.* 12.8. with divers others, as after will appear in CHAP. XI. 2. By Reaſon

ſon, which tels us that *Government* and *Governours* are Relative terms; and therefore to whom *Government* belongs, to them alſo the denominations of *Governours, Rulers*, &c. do belong, and not contrariwiſe. *Relata mutuò ſe ponunt & tollunt.*

Minor. *But the Community of the faithful, are nowhere in the Word either called or acknowledged to be Church-Governours.* This is clear. For, 1. no Titles or Names are given them by Scripture which imply any Rule or Government in the viſible Church of Chriſt. 2. They are plainly ſet in oppoſition againſt, and diſtinction from Church-Governours; they are called the *flock*; theſe, *Overſeers* ſet over them by the holy Ghoſt, *Act.* 20. 28. they, *the Saints*, theſe *their Rulers, Heb.* 13. 22. theſe are *over them in the Lord*, and conſequently they are *under them in the Lord*, 1 *Theſ.* 5. 12. 3. The Community of the faithful are ſo far from being the Subject of Church-government themſelves, that they are expreſly charged by the Word of Chriſt to *Know, honour, obey*, and *ſubmit* to other Governours ſet over them, and diſtinct from themſelves. *Know them which are over you in the Lord* — 1 *Theſ.* 5. 12. *Let the well-ruling-Elders be counted worthy of double honour; eſpecially, &c.* 1 *Tim.* 5. 17. *Obey ye your Rulers, and ſubmit* (πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε) *for they watch for your ſouls* — *Heb.* 13. 17.

Concluſ. *Therefore the Community of the faithful are not the firſt Subject and Receptacle of proper power for Church-government.*

Argum. 5. V. This opinion of making the body of the Church, or Community of the faithful the firſt Subject and immediate Receptacle of the Keyes for the Government of the Church, doth inevitably bring along with it many intolerable *abſurdities*. Therefore it is not to be granted. Thus we may argue:

Major. *That doctrine or opinion which draws after it inavoydably divers intolerable abſurdities, is an unſound and unwarrantable opinion.*

Minor. *But this doctrine or opinion that makes the whole Community or Body of the Church, to be the firſt Subject and immediate Receptacle of the Keyes, draws after it inavoydable divers intolerable abſurdities.*

Concluſ. *Therefore this doctrine or opinion that makes the whole Com-*

Community or Body of the Church to be the first Subject, and immediate Receptacle of the Keys, is an unsound & unwarrantable opinion.

The *Major* is plain. For, 1. though Matters of Religion be above Reason, yet are they not unreasonable, absurd, and directly contrary to right reason. 2. The Scriptures condemn it is as a great brand upon men, that they are absurd or unreasonable; *Brethren, pray for us — that we may be delivered* ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων *from absurd and evil men* — 2 Thes. 3. 2. and therefore if *absurd men* be so culpable, *absurdity, and unreasonableness it self*, which makes them such, is much more culpable.

The *Minor*, viz. *But this doctrine or opinion that makes the Whole community or Body of the Church to be the first Subiect and immediate Receptacle of the Keys, draws after it inavoidably divers intolerable absurdities*, will notably appear by an induction of particulars:

1. *Hereby a clear foundation is laid for the rigid Brownists confused Democracy, and abhorred Anarchy.* For, if the whole body of the people be the first Receptacle of the Keyes, then all Church-government and every act thereof is in the whole body, and every member of that body a Governour, consequently every member of that body an Officer: but this is absurd; for if all be officers, where is the organical Body? and if all be governours, where are the governed? if all be eyes, where are the feet? and if there be none governed, where is the government? it is wholly resolved at last into meer *Democratical Anarchy* and confusion, *but God is not the author of Confusion*, 1 *Cor.* 14. 33. What an absurdity were it, if in the body natural *all were an eye*, or *hand?* for *where* then *were the hearing, smelling*, &c? *or if all were one member, where were the body*, 1 *Cor* 12. 17, 19. So if in the family all were Masters, where were the houshold? where were the family-government? If in a City all were Aldermen, where were the Citizens? where were the City-government? If in a Kingdom all were Kings, where were the Subjects, the People, the Commonalty, the Commonwealth, or the Political Government?

2. *Hereby the Community or whole body of the faithful, even to the meanest member, are vested from Christ with full power and authority actually to discharge and execute all acts of Order and Iurisdiction*

diction without exception e.g.? To Preach the Word authoritatively, Diſpenſe the Sacraments, Ordain their Officers, Admoniſh offenders, Excommunicate the obſtinate and incorrigible, and abſolve the penitent. For *the Keys of the Kingdom of Heaven* comprehend all theſe acts joyntly, *Mat.* 16. 19. and 18. 18, 19, 20. with *Joh.* 20. 22, 23. and to whom Chriſt in the New Teſtament gives power to execute one of theſe acts, to them he gives power to execute all; they are concatenated together, *Matth.* 18. 19. (except in ſuch caſes where himſelf gives a limitation of the power, as in the caſe of the *Ruling-Elder*, who is limited to *Ruling* as contradiſtinct to *labouring in the Word and Doctrine*, 1 *Tim.* 5. 17.) Now what groſs abſurdities enſue hereupon? For, 1. Then the weak as well as the ſtrong, the ignorant as well as the intelligent, the children as well as the parents, yea, and the very women as well as the men, may preach, diſpenſe Seals, ordain, admoniſh, excommunicate, abſolve authoritatively; (for they are all equally members of the body, one as well as another, and therefore as ſuch, have all alike equal ſhare in the *Keys* and the *exerciſe* thereof:) *viz.* they that are not gifted for theſe offices, ſhall diſcharge theſe offices; they that are not called nor ſent of God to officiate, (for God ſends not all) ſhall yet officiate in the name of Chriſt without Calling or ſending, contrary to *Rom.* 10. *Heb.* 5. 4. They that want common uſe of reaſon and diſcretion (as children) ſhall have power to joyn in the higheſt acts of *Order* and *Juriſdiction*: yea they that are expreſly prohibited *ſpeaking in the Churches*, as the *Women*, 1 *Cor.* 14. 1 *Tim.* 2. ſhall yet have the *Keys of the Kingdom of Heaven* hung at their Girdles. 2. Then, [e] the Church ſhall be the Steward of Chriſt, and diſpenſatrix of the myſteries of God authoritatively and properly. But if the whole Church be the diſpenſer of the Myſteries of God, what ſhall be the *Object* of this diſpenſation? Not the Church, for according to this opinion ſhe is the firſt *ſubject diſpenſing*; therefore it muſt be ſomething diſtinct from the Church unto which the Church diſpenſeth; what ſhall this be? ſhall it be another collateral Church? then particular Churches collateral may take paſtoral care one of another reciprocally, and the ſame Churches be both over and under one another; or ſhall it be

[e] *Spanhiem Epiſt. Claſs.* 1. *Queſt.* 2. *p.* 51.

be thoſe that are without all Churches? then the Ordinances of the Goſpel, and the diſpenſation of them, were not principally beſtowed upon the Church and body of Chriſt for the good thereof; (which is directly repugnant to the Scriptures, *Eph.* 4 8, 11 12, 13.) but rather for them *that are without.* How ſhall the *Democratical* men clearly help themſelves out of theſe perplexing abſurdities?

3. *Hereby the body of the people* (as Maſter *Bayly* well obſerves in his *Diſſwaſive*, chap. 9. p. 187.) *will be extremely unfitted for, and unwarrantably taken off from the ſeveral duties that lie upon them in point of Conſcience to diſcharge in their general and particular callings, in ſpiritual, and ſecular matters, on the Lords dayes and on their own days.* For, if the Eccleſiaſtical power be in all the people, then all the people are Judges, and at leaſt have a negative voyce in all Church-matters: They cannot judge in any cauſe prudently and conſcientiouſly, till they have compleat knowledge and information of both the Subſtantials and Circumſtantials of all thoſe Caſes that are brought before them; they muſt not judge blindely, or by an implicite faith, &c. but by their own Light: For all the people to have ſuch full information and knowledge of every cauſe, cannot but take up abundance of time (many of the people being inapprehenſive and ſlow of underſtanding, and extremely diſpoſed to puzzle, diſtract, and confound one another in any buſineſs to be tranſacted in common by them all) If theſe matters of Diſcipline be managed by them on the *Sabbath Day* after the diſpatch of other publike Ordinances, Miniſtery of the Word, Prayer Sacraments, &c. what time can remain for family-duties privately, as, repeating Sermons, and meditating upon the Word, ſearching the Scriptures, whether things preached be ſo indeed; Reading the Scriptures, Catechizing their children and ſervants, &c. and how will the life of Religion in families, yea, and in Churches alſo languiſh, if theſe family-exerciſes be not conſcientiouſly upheld? If they be managed on the *week dayes*, how can all the people ſpare ſo much time, as will to be preſent, when perhaps many of them have much ado all the week long to provide food and rayment, and other

neceſſaries for their families? and *if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denyed the faith, and is worſe then an Infidel*, 1 *Tim.* 5.8. Let the caſe of the Church of [a] *Arnheim* witneſs the miſchief and abſurdity of this popular government once for all.

a A difference aroſe betwixt two Gentlemen in that Church about *ſinging of Hymns*: the ſecond Gentleman was complained of to the Church by the firſt, and upon hearing of the whole buſineſs, and all the words that paſſed between them, this ſecond Gentleman was cenſured by the Church, and maſter *Nye charged ſin upon him*, (that was the phraſe) in many particulars, and ſtill at the end of every charge Maſter *Mye* repeated, *This was your ſin*: After this Cenſure ſo ſolemnly done, the Gentleman cenſured brings in accuſations againſt Maſter *Nye*, in ſeveral Articles, charging him *with pride, want of charity, &c. in the manner of the cenſure*; and this being brought before the Church, continued in debate about half a yeer, three or four days in a week, and ſometimes more, before all the Congregation. Divers of the members having callings to follow, they deſired to have leave to be abſent. Maſter *Goodwin* oft profeſſed publikely upon theſe differences, *If this were their Church-fellowſhip, he would lay down his Eldership*: And nothing was more commonly ſpoke among the members, then that certainly for matter of diſcipline they were not in the right way, for that there was no way of bringing things to an end. At laſt, after more then half a years debate, not being able to bring about theſe differences to an end, and being come into *England*, they had their laſt meeting about it, to agree not to publiſh it abroad when they came into *England*, *&c.* Maſter *Edwards his Antapolog. p.* 36, 37.

4. Hereby, finally, the Community of the faithful (being accounted the proper Subject of the power of the Keys) have authority and power not onely to elect, but alſo to ordain their own officers, their Paſtors and Teachers. And this they of Independent judgement plainly confeſs in theſe words: [b] *Though the office of a Paſtor in general be immediately from Chriſt, and the authority from him alſo, yet the* application *of this office, and of this authority to this elect perſon, is by the Church; and therefore the Church hath ſufficient and inſt warrant, as to elect and call a Preſbyter unto an office, ſo to ordain him to it by impoſition of hands. They that have power to elect a King, have power alſo to depute ſome in their name to ſet the Crown upon his head.* But for the whole Church or Community to ordain Presbyters by impoſition of hands, is very abſurd. For, 1. Their women and children being members of the Church and of the Community, may joyn in ordaining Presbyters by impoſing of hands, and have as great an influence in appointing them that ſhall actually impoſe hands, as the reſt of the Church-members have, being as properly members are they. 2. Then the Community that generally are unable

b Mr. *I. Cotton in his* Way of the Churches of Chriſt in *New-England*, Chap. 2. Sect. 7. p. 43. *To which Book N. H. and I. H. do aſſent, except where a* (*) *is put in the margin.* Epiſt. p. 2. *which here is not done.*

unable to judge of the fitneſs and ſufficiency of Presbyters for the Paſtoral office in point of neceſſary gifts of learning &c. ſhall without judicious Satisfaction herein by previous examination, ordain men notwithſtanding to the higheſt ordinary office in the Church. How ignorantly, how doubtfully, how irregularly, how unwarrantably, let the Reader judge. 3. Then, the Community of the faithful may aſſume to themſelves power to execute this ordinary act of Ordination of Officers, without all precept of Chriſt or his Apoſtles, and without all warrant of Apoſtolical Churches. But how abſurd theſe things be, each moderate capacity may conceive. Further abſurdities hereupon are declared by [c] Mr. *Bayn*, and after him by [d] Mr. *Ball*; See their own words in the Margin.

c Were the power in the Church, the Church ſhould not onely call them, but make them out of vertue and power received into her ſelf: then ſhould the Church have a true Lordlike power in regard of her Miniſters. Beſides, there are many in the Community of Chriſtians uncapable of this power regularly, as women and children. Mr. *P. Bayn in his Dioceſan's Tryal, Queſt.* 3. *Concluſ.* 3. *pag.* 84. *printed* 1621.

d If ſpiritual and Eccleſiaſtical power be in the Church or Community of the faithful, the Church doth not onely call, but make officers out of vertue and power received into her ſelf, and then ſhould the Church have a true Lordlike power in regard of her Miniſters. For, as he that will derive authority to the Church, maketh himſelf Lord of the Church; ſo, if the Church derive authority to the Miniſters of Chriſt, ſhe maketh her ſelf Lady or Miſtreſs over them in the exerciſe of that Lordlike authority: for, as all men know, it is the property of the Lord and Maſter to impart authority. Did the Church give power to the Paſtours and Teachers, ſhe might make the Sacrament and Preaching which one doth in order, no Sacrament, no Preaching: for it is the Order inſtituted of God that giveth being and efficacy to theſe Ordinances: and if the power of Ruling, feeding, and diſpenſing the holy things of God do reſide in the faithful, the Word and Sacrament, in reſpect of diſpenſation and efficacy, ſhall depend upon the Order and inſtitution of the Society. If the power of the Keys be derived from the Community of the faithful, then are all officers immediately and formally ſervants to the Church, and muſt do every thing in the name of the Church, rule, feed, bind, looſe, remit and retain ſins, preach and adminiſter the Sacraments; then they muſt perform their office according to the direction of the Church more or leſs, ſeldom or frequent, remiſs or diligent: for from whom are they to receive direction how to carry themſelves in their offices but from him or them whom whom they receive their office, whoſe work they are to do, and from whom they muſt expect reward? If their office and power be of God immediately, they muſt do the duties of their place according to his deſignment, and unto him they muſt give account; but if their power and function be from the Church, the Church muſt give account to God, and the officers to the Church, whom ſhe doth take to be her helpers, &c. Mr. *Iob. Ball in his Tryal of the Grounds tending to Separation. Chap.* xii. *pag.* 252, 253. &c.

Whence we may juſtly conclude,

Therefore this Doctrine or Opinion, that makes the whole Community or Body of the Church to be the firſt Subject and immediate Receptacle

ceptacle of the Keyes, is an unſound and unwarrantable Opinion.

e *Cottons Keys, Pref. of Thomas Goodwin and Philip Nye. p. 5. and Apolog. Narration, p. 24. publiſhed in An. 1643.*

The [e] *middle way-men* (that profeſs to go between the *authoritative Presbyterial*, and the rigid *Browniſtical way*) ſeeing theſe and ſuch like abſurdities, upon which the *Browniſts* inevitably daſh themſelves, think to ſalve all by their new-coyned diſtinction of the *Keyes, viz.* [f] 1. *There is a Key of faith or knowledge*, Luke 11. 52. *The firſt Subject of this Key is every believer, whether joyned to any particular Church, or no.* 2. *There is a key of order*, Col. 2. 5. *which is either*, 1. *A Key of intereſt, power, or liberty*, Gal. 5. 13. *which Key is of a more large nature*, 2. *A Key of rule and authority, which is of a more ſtrict nature*, Mat. 16. 19 Joh. 20. 23. Hence upon this diſtinction premiſed, they thus infer, [g] 3. *A particular Congregation of Saints is the firſt Subject of all the Church-offices, with all their ſpiritual gifts and power*, 1 Cor. 3. 22. 2. *The Apoſtles of Chriſt were the firſt Subject of Apoſtolical power.* 3. *The Brethren of a particular Congregation are the firſt Subjects of Church-liberty.* 4. *The Elders of a particular Church are the firſt Subjects of Church-authority.* 5. *Both the Elders and Brethren, walking and joyning together in truth and peace, are the firſt Subjects of all Church-power needful to be exerciſed in their own body.*

f *Cott. Keyes. c. 2. p. 5. to 11.*

g *Cott. Keys, c. 7. p. 29. &c.*

Anſw. A rotten foundation, and a tottering ſuperſtruction, which tumbles down upon the builders own heads: For,

1. *This diſtribution of the Keys is infirm in divers reſpects, e. g.* 1. In that the *Key of knowledge*, (as it ſtands here diſtinguiſhed from the *Key of order*, comprehending the *Key of power and authority*) is left utterly devoid of all *power*. Now no *Key of the Kingdom of heaven* is to be left without all power, [h] Independents themſelves being Judges. 2. In that the *Key of power* is left as utterly void of all *authority*, (being contradiſtinguiſhed from the *Key of authority*) as the *Key of knowledge* is left void of *power*. Now, *power* and *authority*, in matters of Government, ſeem to be both one; and ἐξουσία ſignifies the one aſwel as the other. 3. *The Key of liberty* or *intereſt* is a new *Key*, lately forged by ſome new lock-ſmiths in Separation-ſhop, to be a pick-lock of the power of Church-officers, and to open the door for popular government; no Ordinance of Chriſt, but a meer humane invention, (as will after appear upon examination of that Scripture upon which it is grounded:) and therefore this limb of the diſtribution is redundant, a ſuperfluous excreſcence. 4. The texts of Scripture, upon which this diſtribution

h *Cott. Keys, p. 6. §. 2.*

i *See to this purpoſe* Part II. Chap. III.

diſtribution of the *Keyes* is grounded, are divers of them abuſed, or at leaſt groſly miſtaken: For, *Luke* 11. 52. *Key of knowledge*, is interpreted only the *Key of ſaving faith*: But *knowledge* in ſtrict ſpeaking is one thing, *faith* another; there may be *knowledge*, where there is no *faith*: and *knowledge* in a ſort, is a *key to faith*, as the in-let thereof. And the *Key of knowledge*. viz. *true Doctrine, and pure Preaching of the Word*, is a diſtinct thing from *knowledge it ſelf*. This *Key* the Lawyers had taken away by not interpreting, or miſ-intepreting of the Law; but they could not take away the peoples *faith*, or *knowledge it ſelf*. Touching *Col.* 2. 5, 6. *your order*.] It will be hard to prove, this was onely or chiefly intended of the *Keyes* delivered to *Peter*: doth it not rather note the [a] peoples moral orderly walking, according to the rule of faith and life, as in other duties, ſo in ſubmitting themſelves to Chriſts order of government, as is elſe-where required, *Heb.* 13. 17. And as for *Gal.* 5. 13. produced to prove the *Key of liberty*, [*Brethren, you have been called unto liberty*,] there is too much liberty taken in wreſting this text: for the Apoſtle here ſpeaks not of *liberty* as a *Church-power*, of chuſing officers, joyning in Cenſures, &c. but as a *Goſpel-priviledge*, conſiſting in freedom from the Ceremonial Law, that yoke of bondage, which falſe teachers would have impoſed upon them, after Chriſt had broken it off; as will further appear, if you pleaſe, with this text, to compare *Gal.* 5. 1, 11, 15, 16. and well conſider the current of the whole context.

2. *The inferences upon this diſtribution of the* Keys *p emiſed, are very ſtrange and untheological.* For, it may be accepted in *general*, that it is a groundleſs fancy, to make *ſeveral firſt Subiects of the Keys* according to the ſeveral diſtributions of the *Keys*: for, had all the members of the diſtribution been good, yet this inference thereupon is naught, inaſmuch as Scripture tells us plainly, That all the *Keys* together and at once were promiſed to *Peter*. *Mat.* 16. 19. and given to the Apoſtles, *Mat.* 18. 18, 19. with 28. 18, 19, 20. and *Joh.* 20, 21, 22, 23. ſo that originally the Apoſtles and their ſucceſſours were the only *firſt Subiect and immediate Receptacle of all the Keys* from Chriſt. And though ſince, for aſſiſtance and eaſe of the *Paſtour*, they are divided into more hands, *viz.* of the *ruling Elder*, *Rom.* 12. 8. 1 *Cor.*

[a] n Ordinis nomine tam conſenſum, quàm meres ritè compoſitos, & totam diſciplinam ſignificat. *Calv. in loc.* Ordinis nomine tria denotare mihi videtur, compoſitos ſingulorum mores, & bene ordinatam Eccleſiæ illius diſciplinam, & conſenſum ac concordiam illorum. *Daven. in Col.* 2. 5. wherein D. *Davenan. doth plainly inſiſt in Calvins ſteps.*

1 *Corin.* 12.28. 1 *Tim.*5.17. yet originally the Subject was but one. Further, here is just ground for many *particular* exceptions: as, 1. That *every believer*, whether joyned to any particular Church, or no, is made the *first Subiect* of the *Key of knowledge*, which seems to be extremely absurd: For, then every particular believer, gifted or ungifted, strong or weak, man, woman or child, hath power to preach (taking the *Key of knowledge* here for the *Key of doctrine*, as it ought to be taken, or else it is no Ecclesiastical *Key* at all) which is one of the highest offices, and of which the great Apostle said, *Who is sufficient for these things?* 2 *Cor.*2.16. how unscriptural and irrational this is, all may judge. Then also some of the *Keyes* may be committed to such as are without the Church. Then finally, it is possible to be a believer, and yet in no visible Church: (for Independents hold there is no Church, but a particular Congregation, which is their only Church) but a man is no sooner a *true believer*, but he is a member of the *invisible Church:* he is no sooner a *profest believer*, but he is a member of the *general visible Church*, though he be joyned to no particular Congregation. 2. That a *particular Congregation of Saints* is made *the first Subiect of all the Church-offices, with all their spiritual gifts and power*, 1 *Cor.*3.22. But is the word *Subiect* used here *properly*, for the *first subiect recipient* of all Church- offices, with all their gifts and power? then the Congregation of Saints, are either *officers themselves formally*, and can execute the function of all sorts of officers, and have all gifts to that end; what need then is there of any select officers? for they *can make officers vertually*, and furnish those officers with gifts and power to that end; but who gave them any such authority? Or what Apostolical Church ever assumed to themselves any such thing? *Officers*, not *Churches*, are the *first subject* of such gifts and power. Is the word *subject* here used *improperly*, for object, for whose good all offices with their gifts and power are given? then, not any *particular Congregation*, but the *whole general visible Church* is the *object for which* all offices and officers with their gifts and power are primarily given, 1 *Cor.*12. 28. *Ephes.*4.8,11,12. As for that place, 1 *Corinth.* 3. 22. *All is yours*, &c. it points not out the *particular* priviledge of any one single Congregation (nor

was

was the Church of *Corinth* such, but Presbyterial, see (CHAP. XII.) but the *general* priviledge of all true Saints, and of the *invisible mystical Church*. For were *Paul* and *Cephas* Apostles given peculiarly to the Church of *Corinth* onely? or was the *world, life, death, things present and to come*, given to the wicked in the Church of *Corinth*? 3. That the *Apostles* are made the *first subject of all Apostolical power*. But then, how doth this cross the former assertion, *that a particular Congregation is the first subject of all Offices with their gifts and power*? are there *two first subjects of the same adjuncts*? or is Apostleship no Office? are Apostolical gifts no gifts, or power no power? or have Apostles all from the Church? doubtless Apostles were before all Christian Churches, and had the *Keyes* given them, before the Churches had their beings. 4. That *the brethren* of a particular Congregation are made the *first Subjects of Church-liberty*. But, if that *liberty* be *power* and *authority*, then this evidently contradicts the former, *that a particular Congregation is the first Subject of all Offices and power*; for *brethren* here are distinct from *Elders*, and both do but make up a particular Congregation. If *Liberty* here be not *power*, then it is none of Christs *Keyes*, but a new forged picklock. 5. That *the Elders of a particular Church* are made the *first subject of Church-authority*; But then, here's a contradiction to the former Position that made the *particular Congregation the first subject of all power*. And though *Apostles and Elders* be the *first subject* of *Authority*, yet when the *Keyes* were first committed to them, they were not in Relation to any *particular* Church, but to the *general*. 6. Finally, that *both Elders and brethren walking and joyning together in truth and peace are the first subjects of all Church-power*; is liable also to exception. For this joyns *the brethren* (who indeed have no *authoritative power* at all) with the *Elders*, as the *joynt subject* of all *power*. And this power is but allowed to them *walking and joyning together in truth and peace*: but what if the major part of the Church prove *heretical*, and so walk not in *truth*; or *schismatical*, and so walk not in *peace*, shall the Elders and the non-offending party lose all their power? where then shall that *Independent Church* find healing? for appeals to Presbyteries

byteries and Synods are counted Apocryphal by them. 9 But enough hath been said to detect the vanity of these new dreams and notions; *Malo vos agitare cum tot opus est remediis*: it is a bad sore, that must be wrapped in so many clouts.

9 *See* Vindiciæ Clavium, *judiciously unmasking these new notions.*

Chap. XI.

Of the proper Receipeale, *or immediate* Subject *of the Power of Church-government: Affirmatively, what it is:* viz. Christs own Officers.

Thus the Proper *Receptacle* or *Subject* of Ecclesiastical Power hath been considered *Negatively*, what it is not; viz. Not the Political Magistrate, nor yet the Community of the faithful, or body of the people, whether Presbyterated or unpresbyterated. Now this Receipeale of power comes to be evidenced, *Affirmatively*, κατ' ἐξοχὴν, what it is, *viz.* (according to the express words of the Description of Government) Christs own Officers. This is the last branch of the description, the *Divine Right* whereof remains to be cleared; which may most satisfactorily be done by evidencing these three things, *viz.* 1. That Jesus Christ our Mediator hath certain peculiar Church-guides and Officers which he hath erected in his Church. 2. That Jesus Christ our Mediator hath specially intrusted his own Officers with the Government of his Church. 3. How or in what sense these Ruling Officers are intrusted this Government, severally or joyntly?

Section I.

1. *Of the* Divine Right *of Christs* Church-Officers, viz. *Pastors and Teachers*, with *Ruling-Elders*.

Touching the first, *That Christ hath certain peculiar Church-guides, or officers which he hath erected in his Church*: Take it thus. Jesus Christ our Mediator hath ordained and set in his Church (besides the Apostles and other extraordinary Officers that are now ceased) Pastors and Teachers, as also Ruling Elders,

Elders, as the Subject of the Keyes for all ordinary Eccleſiaſtical adminiſtrations. The Divine Right of theſe ordinary Church-Officers may appear, as followeth.

I. Paſtors and Teachers are the Ordinance of Jeſus Chriſt. This is generally granted on all ſides; and therefore theſe few particulars may ſuffice for the demonſtration of it, *viz.*

1. They are enumerated in the Liſt or Catalogue of thoſe Church-Officers which are of divine inſtitution. *God hath ſet* (or put, conſtituted) *ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly* Teachers, 1 *Cor.* 12.28. Theſe are ſome of the triumphant Gifts and Trophies of Chriſts Aſcenſion, *Aſcending up on high, he led captivity captive, and gave gifts to men* —— *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome* Paſtors *and* Teachers. *Epheſ.* 4.8.11. Thus in that exact Roll of ordinary officers; *Having therefore gifts different according to the grace given unto us; Whether prophecy, let us prophecy according to the proportion of Faith: Or Miniſtery, let us wait on our Miniſtery.* (Here's the general diſtribution of all ordinary Officers under two heads, *Prophecy* and *Miniſtry:*) *Or he that teacheth, on teaching: or he that exhorteth, on exhortation* (here's the Teacher and the Paſtor, that come under the firſt head of Prophecy.) *Rom.* 12.6,7,8. *Take heed to your ſelves, and to all the flock, over which the holy Ghoſt hath made,* (or *ſet*) *you overſeers,* — Act. 20.28. Note; God hath ſet in the Church; Chriſt hath given for his Body; The holy Ghoſt hath made overſeers over the flock, theſe Paſtors and Teachers: and are not Paſtors and Teachers Church-Officers *Jure Divino*, having the Authority of *God, Chriſt*, and of the *holy Ghoſt*?

2. They are to be thus and thus qualified according to divine direction. The Qualifications of theſe *Paſtors* and *Teachers* (called *Presbyters* and *Overſeers*) ſee in 1 *Tim.* 3.2. to 8. *An Overſeer* (or *Biſhop*) *muſt be blameleſs, &c.* and *Tit.* 1.5. to 10. *To ordain Presbyters* (or *Elders*) *in every City.* — *If any be blameleſs*, &c. Now where God layes down Qualifications for *Paſtors* and *Teachers*, there he approves ſuch Officers to be his own Ordinance.

3. They have manifold Church imployments committed to them from Chriſt, as *Miniſters of Chriſt and Stewards of the*

Myſteries of God, 1 Cor. 4. 1, 2. they being intruſted in whole or in part with the managing of moſt, if not all the Ordinances, forementioned in Part 2. CHAP. VII. as there by the Texts alleadged is evident. Matters of *Order* and ſpecial Office are committed to them only *diviſim*: Matters of *Juriſdiction* are committed to them with Ruling-Elders, *conjunctim*. If Chriſt hath intruſted them thus with Church-Ordinances, and the diſpenſing of them, ſure they are Chriſts Church-Officers.

4. The very Names and Titles given them in Scripture proclaim them to be Chriſts own Ordinance; among many take theſe: *Miniſters of Chriſt*, ὑπηρέτας Χριστοῦ, 1 Corin. 4. 1. *Stewards of the Myſteries of God*, οἰκονόμους μυστηρίων Θεοῦ, 1 Cor. 4. 1. *Ambaſſadors for Chriſt*, ὑπὲρ Χριστοῦ πρεσβεύομεν, 2 Corinth. 5. 20. *Labourers thruſt forth into his harveſt, by the Lord of the harveſt*, Mat. 9. 38. *Ruling over you* in the Lord*, προϊσταμένους ὑμῶν ἐν Κυρίῳ, 1 Theſſal. 5. 12.

* Here underſtand by this Phraſe [*Over you in the Lord*] *viz.* not only *in timore Domini, in the fear of the Lord*, as *Piſcat. in loc.* notes; nor onely, *in iis quæ ad cultum Dei ſpectant, in thoſe things that appertain to Gods worſhip*, as *Bez. in loc.* But alſo ἐν Κυρίῳ; *Scholia, pro* κατὰ τὸ Κύριον, i. e. *qui præſunt (viz. vobis regendis) ſecundum voluntatem Domini*, Zanch. in loc. according to the will, and by the Authority of the Lord Chriſt derived to them.

5. The Lord Chriſt charges their flock and people with many duties to be performed to their Paſtors and Teachers, becauſe of their Office; as to know them, love them, obey them, ſubmit unto them, honour them, maintain them, &c. which he would not do were they not his own Ordinance. *But we beſeech you, brethren, to know them that labour among you, and rule over you in the Lord, and eſteem them* ὑπερεκπερισσοῦ, *very highly, in love for their work ſake*, 1 Theſ. 5. 12, 13. *Obey your Rulers, and ſubmit; for they watch for your ſouls, as thoſe that muſt give an account*, Heb. 13. 17. *The Elders that rule well, count-worthy of double honour; eſpecially them that labour in the Word and Doctrine; For the Scripture ſaith, Thou ſhalt not muzzel the mouth of the Ox that treadeth out the corn, and the labourer is worthy of his hire*, 1 Tim. 5. 17, 18. compared with 1 Cor. 9. 6. to 15. *Let him that is catechized, communicate to him that catechizeth him in all good things*, Gal. 6. 6, 7, 8.

Thus

Thus much for preſent may ſuffice to have been ſpoken touching the divine Right *of Paſtors and Teachers*, the ordinary ſtanding Miniſters of Chriſt under the New Teſtament. But foraſmuch as we obſerve that in theſe days ſome *rigid Eraſtians* and *Seekers* oppoſe and deny the very *office of the Miniſtery* now under the Goſpel, and others profeſs that the Miniſtery of the Church of *England* is falſ and Antichriſtian; we intend (by Gods aſſiſtance) aſſoon as we can rid our hands from other preſſing imployments, to endeavour the aſſerting and vindicating of the Divine right of the Miniſters of the New Teſtament in general, and of the truth of the Miniſtery of the Church of *England* in particular.

Ruling Elders diſtinct from all Preaching Elders and Deacons, are a Divine Ordinance in the Church of God now under the New Teſtament. II.

The Divine Right of this Church-Officer, the meer *Ruling Elder*, is much queſtioned and doubted by ſome, becauſe they finde not the Scriptures ſpeaking ſo fully and clearly of the *Ruling-Elder* as of the *Preaching-Elder*, and of the *Deacon*. By others it is flatly denyed and oppoſed, as by divers that adhere too tenaciouſly to the *Eraſtian* & *Prelatical* Principles: who yet are willing to account the aſſiſtance of the *Ruling-Elder* in matter of Church-government to be a very prudential way. But if meer Prudence be counted once a ſufficient foundation for a diſtinct kinde of Church-officer, we ſhall open a door for invention of Church-Officers at pleaſure; then welcome *Commiſſioners*, and *Committee-men*, &c. yea, then let us return to the vomit, and reſume *Prelates*, *Deans*, *Archdeacons*, *Chancellors*, *Officials*, &c. for Church-Officers; and where ſhall we ſtop? who but Chriſt Jeſus himſelf can ſtabliſh new Officers in his Church? is it not the fruit of his Aſcenſion, &c. *Epheſ.* 4.7,11,12. Certainly if Scriptures lay not before us grounds more then prudential for the *Ruling-Elder*, it were better never to have meer *Ruling-Elders* in the Church. Both the Presbyterians and * Independents acknowledge the Divine Right of the Ruling-Elder. For ſatisfaction of doubting unprejudiced mindes, (to omit divers conſiderations that might be produced,) the *divine right* of the *Ruling-Elder* may be evinced by theſe enſuing Arguments:

* *See the* Apologetical Narration *by the* 5. *Independents*, *p.*8. & Mr. Jo. Cotten *at large aſſerts the Divine Inſtitution of the Ruling Elder.* Way of the Churches of Chriſt, *&c. Chap.* 2. *Sect.* 2. *pag.* 13. *to* 35.

Argum. 1. The first Argument for the Divine Right of the Ruling-Elder in the Church of Christ, shall be drawn from *Rom.* 12. 6, 7, 8. *Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith: Or ministry,* let us wait *on our ministring, or he that teacheth, on teaching, or he that exhorteth, on exhortation: He that giveth,* let him do it *with simplicity;* ὁ μεταδιδοὺς, ἐν ἁπλότητι, i.e. *He that giveth, with liberality, &c.* Let the scope and contexture of this Chapter be a little viewed, and it will make way for the more clear arguing from this place. Briefly thus, [k] The Apostle, having finished the principal part of his Epistle which was *Problematical*, wherein he disputed about [1] Justification, Ch. 1. to 6. [2] Sanctification, Chap. 6, 7, 8. and [3] Predestination, Chap. 9. 10, 11. he comes to the next branch which is more *Practical*, about good works, Chap. 12. to 16. This twelfth Chapter is wholly *Hortatory*, he herein exhorts to divers duties, 1. More *generally*, That we should even consecrate our selves wholly to the service of God, ver. 1. That we should not conform to the world, ver. 2. More *specially* he descends to particular duties which are of two sorts, *viz.* 1. Such as concern *Ecclesiastical Officers* as Officers, ver. 3. to 9. 2. Such as concern *all Christians* in common as Christians, both towards one another and towards their very enemies, ver. 9. to the end of the Chapter. Touching Ecclesiastical Officers, the Apostles evident scope is to urge them, not to be proud of their spiritual gifts (which in those dayes abounded) but to think soberly, self-denyingly of themselves; and to use all their gifts well. This he presseth upon them: 1. *From the nature of the Church*, which is as a natural organical body, wherein are many members, having their several Offices for the good of the whole body; so the members of Christs body being many, have their several gifts and offices for the good of the whole, that the superiour should not despise the inferiour, nor the inferiour envie the superiour, ver. 3, 4, 5. 2. *From the Distribution or Enumeration of the several kinds of ordinary standing officers* in this Organical body the Church, who are severally exhorted duly to discharge those duties that are specially required of them in their several functions, ver. 6, 7, 8. these Offices are reduced first to two general

k *Vid. D. Pareum in loc. & Jo. Piscator. in loc. & doctissimum Calvin. in loc. & Bez. Annot. in loc.*

neral Heads, viz. *Prophecy* (underſtand not the extraordinary gift of fore-telling future things &c. but the ordinary, in the right underſtanding and interpreting of Scripture) and *Miniſtry*; and the general duties thereof are annexed, ver. 6, 7. Then theſe Generals are ſubdivided into the ſpecial Offices contained under them, the ſpecial duty of every officer being ſeverally preſſed upon them. Under *Prophecy* are contained, 1. *He that teacheth*, i. e. the Doctor or Teacher. 2. *He that exhorteth*, i. e. The Paſtor, ver. 7, 8. Under *Miniſtry* are comprized, 1. *He that giveth*, i. e. the Deacon. 2. *He that ruleth*, i. e. the Ruling Elder. The current of our beſt Interpreters to this effect reſolve this Context. So that here we have a very excellent and perfect enumeration of all the ordinary ſtanding officers in the Church of Chriſt diſtinctly laid down. This premiſed, the Argument for the *divine right* of the *Ruling Elder* may be thus propounded.

Major. *Whatſoever Members of Chriſts Organical Body, have an ordinary Office of Ruling thereto given them of God, diſtinct from all other ordinary ſtanding officers in the Church, together with Direction from God how they are to rule; they are the Ruling-Elders we ſeek, and that* jure divino.

Minor. *But* ὁ προϊστάμενος, i. e. he that ruleth, *mentioned in* Rom. 12. 8. *is a member of Chriſts Organical Body, having an ordinary office of Ruling therein, given him of God, diſtinct from all other ſtanding Officers in the Church, together with Direction how he is to rule.*

Concluſ. *Therefore,* ὁ προϊστάμενος, *i. e.* he that ruleth *mentioned in* Rom. 12. 8. *is the Ruling-Elder we ſeek, and that* jure divino.

The *Major Propoſition* is clear. For in the particulars of it, well compared together, are obſervable, both a plain delineation or deſcription of the *Ruling-Elders office*; and alſo a firm Foundation for the *Divine Right of that Office*. *The Ruling Elders Office* is deſcribed and delineated by theſe ſeveral clauſes, which ſet out ſo many requiſites for the making up of a Ruling Elder, *viz.* 1. *He muſt be a member of Chriſts Organical body.* Such as *are without*, Pagans, Heathens, Infidels, &c. out of the Church, they are not fit *Objects* for Church-Government, to have it exerciſed by the Church upon them; the Church onely

onely *judges them that are within*, 1 Cor. 5. 12, 13. much leſs can they be the *Subjects* of Church-government, to exerciſe it themſelves within the Church. How ſhall they be Officers in the Church, that are not ſo much as members of the Church? Beſides, ſuch as are onely members of the inviſible body of Chriſt, as the glorified Saints in Heaven, they cannot be Officers in the Church, for not the Church inviſible, but onely the Church or body of Chriſt viſible is Organical. So that every Church-Officer muſt firſt be a Church-member, a member of the viſible organical body: conſequently a *Ruling-Elder* muſt be ſuch a member. 2. *He muſt have an Office of Ruling in this body of Chriſt.* Membership is not enough, unleſs that Power of Rule be ſuperadded thereto; for the whole Office of the *Ruling-Elder* is contained in the matter of *Rule*: take away *Rule*, you deſtroy the very Office. Now *Rule* belongs not to every member: *Salute all them that have the rule over, and all the Saints*, Heb. 13. 24. where *Rulers* and *Saints* are made contradiſtinct to one another. In the body natural all the members are not eyes, hands, &c. governing the body; ſome are rather governed: ſo in the body of Chriſt, 1 Cor. 12. 3. *This his Office of Ruling muſt be an ordinary Office*; Apoſtles had ſome power that was extraordinary, as their Apoſtleſhip was extraordinary: but when we ſeek for this *Ruling-Elder*, we ſeek for a fixed ſtanding ordinary officer ruling in the Church. 4. All this is not enough, that he be a Member of the Church, that he have an Office of rule in the Church, and that Office alſo be ordinary; but beſides all theſe it is neceſſary, *That he be alſo diſtinct from all other ſtanding Officers in the Church*, viz. *from Paſtors, Teachers, Deacons*; elſe all the former will not make up a peculiar kinde of officer, if in all points he fully agree with any of the ſaid three. But if there can be found ſuch an Officer in whom all theſe four Requiſites do meet, *viz.* That 1. *Is a member of Chriſts organical body.* 2. *Hath an office of rule therein.* 3. *That office is ordinary*: and 4. *That ordinary office is diſtinct from all other ordinary ſtanding offices in the Church*; this muſt inavoidably be that very *Ruling-Elder*, which we inquire after. By this it is evident that in this Propoſition here is a plain and clear delineation of the Ruling-Elders office. Now

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in the next place touching *the foundation for the Divine Right of this Office*; it alſo is notably expreſſed in the ſame Propoſ. while it preſuppoſeth, 1. *That God is the Giver of this Office.* 2. *That God is the Guider of this office.* For whatſoever Office or Officer God *gives* for his Church, and having given it, *Guides* and directs to the right diſcharge thereof, that muſt needs be of *divine Right*, beyond all contradiction. Thus this Propoſition is firm and cogent. Now let us aſſume:

Minor. *But* ὁ προϊσάμενος, i. e. *he that ruleth, mentioned in* Rom. 12. 8. *is a member of Chriſts organical body, having an ordinary Office of ruling therein, given him of God, diſtinct from all other ordinary ſtanding Officers in the Church, together with direction from God how he is to rule.*

This Aſſumption or *Minor* Propoſition (whereon the main ſtreſs of the Argument doth lye) may be thus evidenced by parts, from this Context.

He that ruleth ὁ προϊσάμενος, *is a member of Chriſts organical body.* For, 1. The Church of Chriſt is here compared to a Body, *We being many are one body in Chriſt*, ver. 5. 2. This body is declared to be organical, *i.e.* conſiſting of ſeveral Members, that have their ſeveral Offices in the body, ſome of Teaching, ſome of Exhorting, ſome of Ruling, &c. *For as we have many members in one body, and all members have not the ſame Office: ſo we being many are one body in Chriſt, and every one members one of another, &c.* ver. 4, 5, 6, *&c.* 3. Among the reſt of the members of this body, *He that ruleth* is reckoned up for one, *ver.* 5, 6, 7, 8. this is palpably evident. 1.

He that ruleth ὁ προϊσάμενος, *hath an Office of ruling in this body of Chriſt*: For 1. This word προϊσάμενος in the proper notation, c and uſe of it, both in Scriptures, and in other Greek Authors, doth ſignifie one that ruleth authoritatively over another (as hereafter is manifeſted in the III. Argum. §. 2.) 2. Our beſt Interpreters, and Commentators do render and expound the word προϊσάμενος generally to this effect: *e.g. Qui præeſt, He that is over*—Calvin, Beza, Pareus, Pagnin. *Præfectus, one ſet over*, Arias Montan. *Qui ſtat in capite, He that ſtands in the Head or front*; (as a Captain or Commander in the Army, to which this phraſe ſeems to allude) *Tremel.* 2.

c See Mr. *Gilleſpies Aarons* Rod, &c. Book 2. chap. 9. p. 270. 271.

out of the Syriack, *He that ruleth*; ſo the old *Geneva* Tranſlation, and our New Tranſlation. 3. This term ὁ προϊσάμενος or προϊστάμαι, where-ever it is uſed in a genuine proper ſenſe in all the New Teſtament, notes Rule or Government. It is uſed *Metaphorically* for taking care, (as one ſet over any buſineſs) of good works; onely in two places, *Tit.* 3.8. and 3.14. *Properly* for Government which ſuperiours have over inferiours; and that either *Domeſtical*, in private familes, ſo it is uſed in 1 *Tim.* 3.4,5,12. or *Eccleſiaſtical*, in the Church, which is the publike Family of God; in this ſenſe it is uſed, 1 *Theſ.* 5.12. 1 *Tim.* 5.17. and here *Rom.* 12. 8. and theſe are all the places where this word (προϊσάμενος, &c.) is found uſed in all the New Teſtament.

3. He that ruleth ὁ προϊσάμενος here, *hath an ordinary, not an extraordinary office of rule in the Church.* For he is ranked and reckoned up in the Liſt of Chriſts ordinary ſtanding Officers, that are conſtantly to continue in the Church, *viz. Paſtors, Teachers, Deacons.* Commonly this place is interpreted to ſpeak of the ordinary Church-Officers and none other; conſequently he that ruleth is ſuch an one.

4. He that ruleth ὁ προϊσάμενος here, *is an Officer diſtinct from all other ordinary officers in the Church of Chriſt.* For in this place we have a full enumeration of all Chriſts ordinary Officers, and he that ruleth, is a diſtinct Officer among them all. 1. *Diſtinct in name*, he only is called ὁ προϊσάμενος, *he that ruleth*; the reſt have every one of them their ſeveral diſtinct name, *ver.* 7,8. 2. *Diſtinct in his work* here appropriated to him; the Doctor, *teacheth*; the Paſtor, *exhorteth*; the Deacon, *giveth*; this Elder *ruleth*, as the very name προϊσάμενος ſignifieth, *ver.* 8. compare 1 *Tim.* 5.17. 1 *Cor.* 12.28. As the Elder ruleth, ſo he is diſtinct from the Deacon that hath no rule in the Church; and as he onely rules, *ſolùm non ſolus praeſt*, ſo he is diſtinct from both Paſtor and Teacher, that both Teach, Exhort and Rule; they have both power of *Order* and *Juriſdiction*, the Ruling Elder hath onely power of *Juriſdiction*. 3. Finally, *he is diſtinct among and from them all in the particular direction here given theſe Officers about the right diſcharge of their functions.* The Teacher muſt be exerciſed ἐν τῇ διδασκαλίᾳ, *in teaching*;

The

The Paſtor ἐν τῇ παρακλήσει, *in Exhortation*; The Deacon, *muſt give*, ἐν ἁπλότητι, *with ſingleneſs*; and the Elder he muſt *rule*, ἐν σπουδῇ, *with diligence, ſtudiouſneſs*, &c. Now what other ſolid reaſon can be imagined, why *he that ruleth*, ſhould here have a *diſtinct name, diſtinct Work* and imployment, and *diſtinct direction* how to manage this work, then this, that the holy Ghoſt might ſet him out unto us as an ordinary Officer in the Church diſtinct from all the other ſtanding Officers here enumerated?

God himſelf is the Author and Giver of this Office of Him that ruleth, as well as of all the other Offices here mentioned. For, 1. All gifts and endowments in the Church in general, and in every member in particular, they are from God, it's he that diſparts and divides them as he will, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως, *as God hath dealt to every one the meaſure of faith*, Rom. 12. 3. 2. All the ſpecial Offices, and gifts for theſe Offices in ſpecial, are alſo from the ſame God, ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν, *We having therefore gifts according to the grace given unto us, differing*; *whether Prophecy*, &c. Rom. 12. 6, 7, &c. here it is plain that he diſtinguiſheth betwixt χάρις *Grace*, and χαρίσματα *gifts*. By [d] *Grace* here we are to underſtand that holy Office or charge in the Church, which is given to any man by the grace and favour of God. And in this ſenſe the Apoſtle in this very Chapter, *ver.* 3. uſeth the word χάρις *Grace*; *For I ſay through the Grace* (διὰ τῆς χάριτος) *given to me*, i. e. through the Authority of my Apoſtleſhip, which by grace I have received, &c. *per Metonymiam efficientis*. By χαρίσματα *gifts*, we are to underſtand thoſe *endowments* wherewith God hath freely furniſhed his Officers in the Church for their ſeveral Offices. Now both theſe *Gifts*, and this *Grace*; both the endowments, and the Office, are originally from God, his Grace is the fountain of them: and both the Grace of each Office, and the gifts for ſuch Office relate to all theſe ordinary Offices here enumerated, as is evident by the current and connexion of the whole Context, ſee *ver.* 6, 7, &. conſequently the *Grace*, i. e. the Office of ruling, which is of divine Grace, and the gifts for that Office, ariſe from the ſame fountain, God himſelf. 5.

[d] χάριν τὴν χάριν, &c. i. e. Pro munere ſeu Officio Eccleſiaſtico, quod cuiq; noſtrum commiſſum eſt à Deo ex gratia. Metonymia efficientis, ut ſup. 3. *Piſcat. in loc.*

6. Finally, *God himself is the Guider and Director of him that ruleth*, here prescribing to him how he is to rule, *viz.* ἐν σπουδῇ, *with diligence, with studiousness*, &c. *ver.* 8.* Now we may receive this as a Maxime, That of divine right may be done, for which God gives his Divine Rule how it is to be done: and that Office must needs be of divine Right, which God himself so far approves as to direct in his Word how it shall be discharged.

* See Part. 1. Ch. V. & VII.

Now sum up all, ὁ προϊστάμενος, *he that ruleth*, here, 1. *Is a member of Christs organical body.* 2. *Hath an Office of ruling in this body.* 3. *This his Office is not extraordinary but ordinary, standing and perpetual.* 4. *He is an Officer distinct from all other ordinary Officers in the Church.* 5. *God himself is the Giver and Author of this Office.* 6. *And God himself is the Guider and Director of this Office*: and then see if we may not clearly conclude;

Concluf. *Therefore*, ὁ προϊστάμενος, *i. e.* he that ruleth, *mentioned in* Rom. 12. 8. *is the Ruling-Elder we seek, and that* jure divino.

The Adversaries of Ruling-Elders muster up divers Exceptions against the alleadging of *Rom.* 12. 8. for proof of the divine Right of their Office, the weakness of which is to be discovered, ere we pass to another Argument.

Except. 1. This is an arguing *à genere ad speciem affirmativè*, from a general to a special affirmatively. It doth not follow, because the Apostle here in general mentioneth him that ruleth, therefore in special it must be the Ruling-Elder.

e *Field of the Church, Book 5. chap. 26.*

e *D. Field.*

Answ. This Exception is the same with the first Exception against the second Argument hereafter laid down. There see. For the same Answer appositely and satisfactorily is applyable to both.

Except. 2. But the Apostle here speaks of them that rule, but we have nowhere received that such Elders have Rule over the Church, — and he speaks of all that rule in the Church, who therefore would wrest this place only to Elders? *Nam non rectè quis illud verbum* προϊστάμενοι *unis attribuat Presbyteris, quod pluribus est commune*; *i. e.* one cannot rightly attribute that word

word προϊσάμενοι to Elders onely, which is common unto more. If theſe Elders be here meant, neither Paſtors nor Teachers ought to Rule, for this word agrees no otherwiſe to him that ruleth, then the word of exhorting to him that exhorteth. ſ *Sutlive.*

ſ *Mat. Sutlivi. de Presbyterio, &c. cap. 12. pa. 72. & p. 87. edit. in Ann. 1591. in 4to.*

As for this Dr. *Sutlive*, (divers times hereafter mentioned) the Reader may pleaſe to take notice here once for all, That he told a Reverend Miniſter in *London*, yet living, and ready (if need were) to teſtifie the ſame upon Oath (who declared it to one of the Authors of this Treatiſe, *Febr.* 16. 1646.) That he *was ſorry with all his heart that ever he put pen to paper to write againſt* Beza *as he had done, in behalf of the proud domineering Prelates*; and he ſpoke this with great indignation.

Anſw. 1. That ſuch Elders rule in the Church is evident, both by *Rom.* 12. 8. where προϊσάμενος implyes *Rule* as hath been ſhewed, and *He that ruleth* is reckoned up amongſt ordinary Church-officers, as hath bin ſaid, therefore he *rules in the Church*: theſe the Apoſtle alſo calls *Ruling-Elders*, πρεσβύτεροι προεστῶτες, 1 Tim. 5. 17. *viz.* Officers in the Church, and diſtinct from them *that labour in the Word and Doctrine*; as in the third Argument will appear: yea, they are κυβερνήσεις *Governments ſet of God in the Church*, diſtinct from other Officers, 1 *Cor.* 12. 28. as in the ſecond Argument ſhall be evidenced: there ſee, therefore theſe Elders have *Rule.*

2. Though in this term (ὁ προϊσάμενος) the Apoſtle ſpeaks of *him that Ruleth*, yet he ſpeaks not of every one that ruleth. For, 1. He ſpeaks ſingularly, *He that Ruleth*, as of one kinde of Ruling-officer; not plurally, *They that Rule*, as if he had indefinitely or univerſally meant all the Ruling-Officers in the Church. 2. He reckons up here diſtinct kinds of ordinary Officers, Paſtors, Teachers, Elders and Deacons; and Paſtors and Teachers beſides labouring in the Word, have power of Rule, 1 *Theſ.* 5 12. *Heb.* 13. 7, 17. and ὁ προϊσάμενος, *he that Ruleth*, here, is diſtinct from them both; and therefore this term cannot mean all Church-Rulers, but onely one kinde, *viz.* the *Ruling-Elder.*

3. Though this name ὁ προϊσάμενος *he that Ruleth*, be common unto more Rulers in the Church, then to the meer *Ruling Elder*; yet it doth not therefore neceſſarily follow, that it cannot here particularly point out onely the meer *Ruling-Elder*,

inasmuch as, *He that ruleth*, is not here set alone, (for then this objection might have had some colour) but is enumerated with other Officers as distinct from them.

4. Though the *Ruling-Elder* here be called ὁ προϊστάμενος, *He that ruleth*, yet this doth not exclude the Pastor from ruling: no more then when the ordinary Ministers are called Pastors and Teachers, the Apostles and Evangelists are excluded from Feeding and Teaching, in *Ephes.* 4. 11, 12. 1 *Cor.* 12. 28. This Elder is called, *He that ruleth, non quia solus, sed quia solum regit*, i.e. *not that there is no other Ruler then he, but because he doth no other thing but rule*, others rule and preach also.

Except. 3. If this were meant of such Elders, then these Elders were as necessary to the Church as Pastors, being given to the Church by the like reason. Consequently where these Elders are not, there is no Church; as there is no Church where the Word and Sacraments are not. g *Sutlive.*

g *Mat. Sutliv. de Presbyterio, cap.* 12. *p.* 87. *edit.* 1591.

Answ. 1. According to this Argument Deacons are as necessary as either Pastors, Teachers, or Elders, and without Deacons there should be no Church; for they are all enumerated here alike, *Rom.* 12. 7, 8. and in 1 *Cor.* 12. 28. but this would be absurd, and against Experience. 2. Though both Pastors and *Ruling-Elders* belong to the Church by divine right, yet doth it not follow that the *Ruling-Elder* is equally as necessary as the Pastor; The *Ruling-Elder* only rules, the Pastor both Rules and Preaches, therefore he is more necessary to the Church. There are degrees of necessity, some things are *absolutely* necessary *ad esse* to the being of a Church, as Matter and Form, *viz.* visible Saints, and due Profession of Faith, and obedience to Christ, according to the Gospel. Thus it's possible a Church may be, and yet want both Deacons, Elders, and Pastors too, yea and Word and Sacraments for a time: some things are only *respectively* necessary *ad bene esse*, to the well being of a Church; thus Officers are necessary, yet some more then others, without which the Church is lame, defective, and miserably imperfect.

h *Mat. Sutliv. de Presbyterio, c.* 12. *p.* 72. *&* 87. *edit.* 1591.

Except. 4. Should Ruling-Elders here be meant, then Deacons that obey, should be preferred before the Elders that rule. h *Sutlive.*

Answ.

Anſw. Priority of order is no infallible Argument of Priority of worth and dignity; as is evidenced in Anſwer to the third Exception againſt *Arg.* II. there ſee; we finde *Priſcilla* a woman named before *Aquila* a man, and her husband, *Act.* 18. 18. *Rom.* 16. 3. 1 *Tim.* 4. 19. is therefore the woman preferred before the man? the wife before the husband? And again, *Aquila* is ſet before *Priſcilla*, Act. 18. 2, 26. 1 Cor. 16. 19. to let us ſee that the holy Ghoſt indifferently ſpeaks of ſuperiour and inferiour before one another.

Except. 5. But here the Apoſtle ſpeaketh of divers gifts and graces, for ſo χαρίσματα διάφορα (i. e. *differing gifts*) do import, not of divers Offices: for then they might not concur in one man, and conſequently neither might the Prophet *teach*, nor *exhort*, nor the Deacon *diſtribute*, nor *ſhew mercy*. Many gifts may be common in one man, many Offices cannot; —which of theſe gifts in the Apoſtles times was not common as well to the people as to the Paſtors; and to women as well as to men? &c. 1 *Bilſon.*

1 *Bilſon's Perpet. Government of Chriſts Church, c.* 10. *p.* 136, 137, 138. *printed in Ann.* 1610.

Anſw. Divers conſiderations may be propounded to diſcover the vanity of this Exception: chiefly take theſe three.

1. There is no ſufficient Reaſon in this Exception, proving the Apoſtle here to ſpeak onely of divers gifts and Graces, and not of divers Offices alſo. For, 1. This is not proved by that expreſſion [χαρίσματα—διάφορα, i. e. *differing gifts*, ver. 6.] for theſe differing gifts are not here ſpoken of abſtractly and abſolutely without reference to their ſubjects, but relatively with reference to their ſubjects wherein they are, *viz.* in the ſeveral Officers, *ver.* 7, 8. and therefore as the Apoſtle mentions χαρίσματα διάφορα *the differing gifts*, ſo here he tels us in the ſame ſixth verſe, that we have theſe *different gifts*, κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν, *according to the Grace given unto us*, i. e. according to the Office given unto us of Gods grace, (as hath been manifeſted) after which immediately is ſubjoyned an enumeration of Offices. 2. Nor is this proved by the inference made, upon the granting that divers Offices are here meant, *viz.* [*Then they might not concur in one man, the Prophet might not teach nor exhort, &c. many gifts may be common in one man, many offices cannot.*]

For

For who is ſo little verſed in Scriptures but he knows that Apoſtles, Paſtors, Elders, Deacons, are diſtinct Officers one from another? yet all the inferiour Offices are virtually comprehended in the ſuperiour, and may be diſcharged by them; Elders may *diſtribute* as well as Deacons; and beyond them, *rule*: Paſtors may *diſtribute and rule* as well as Deacons and Elders; and beyond both *Preach, diſpenſe Sacraments, and ordain Miniſters*: Apoſtles may do them all, and many things beſides extraordinary; Much more may the Prophet *teach and exhort*, and the Deacon *diſtribute and ſhew mercy*; theſe being the proper acts of their Office. 3. Nor finally is this proved by that ſuggeſtion, *That all theſe gifts in the Apoſtles times were common to all ſorts and ſexes, women as well as men*; as he after takes much pains to prove, but to very little purpoſe. For not only in the Apoſtles times, but in our times alſo, all Chriſtians may teach, exhort, diſtribute, ſhew mercy, &c. *privately, occaſionally, vinculo charitatis & jure fraternitatis, by bond of Charity and law of fraternity* towards one another mutually: but may not teach, exhort, rule, diſtribute, &c. *virtute officii & authoritative*. i.e. *authoritatively by vertue of their Office*, ſo as to give themſelves wholly to ſuch imployments, which is the thing here intended; yet it is worth obſerving how far *Bilſon* was tranſported againſt *Ruling-Elders*, that rather then yield to their Office, he will make all theſe gifts common to all ſorts and ſexes, men and women. This is new Divinity, *all ſorts and ſexes may both preach and rule*. Let *Bilſon* have the credit of ſymbolizing with the *Separatiſts*, if not of tranſcending them.

2. Here is good ground in the Context to make us think that the Apoſtle here ſpoke of diſtinct Church-Officers, and not onely of diſtinct gifts. For, 1. In the *Protaſis* of the Similitude of a natural body, (whereunto here the Church is parallel'd) he ſpeaks of diſtinct members, having diſtinct Offices, *ver.* 4. *For as we have many members in one body, and all members have not the ſame Office* (τὴν αὐτὴν πρᾶξιν, *eundem actum*, *the ſame act*, Pagn. *the ſame action*, Bez. Trem. Piſcat.) 2. In his *Apodoſis* or accommodation of this ſimilitude, he ſpeaks not onely of *Gifts*, which he cals χαρίσματα, but alſo of Offices according to which

which theſe gifts are given, which he calls χάριν *Grace*, ver. 6. (as was noted.) This *Grace* given, or this Office given of grace, is branched out firſt into two general Heads, *viz. Prophecy* and *Miniſtry*, ver. 6, 7. Then theſe Generals are ſubdivided into the ſpecial offices contained under them, *viz.* under *Prophecy* the Teacher, *he that teacheth*; and the Paſtor, *he that exhorteth*: under *Miniſtry*, the Deacon, *he that diſtributeth*; and the Ruling Elder, *he that ruleth*. Now there is in the text juſt ground for this Reſolution of the Text, in making *Prophecy* and *Miniſtry* Generals, and all the reſt ſpecial kinds of officers; for as much as *Prophecy* and *Miniſtry* are expreſſed abſtractly, εἴτε προφητείαν — εἴτε διακονίαν, *whether* Prophecy, (not, whether we be Prophets:) *whether* Miniſtry (not, whether we be Deacons, Miniſters:) and both *Prophecy* and *Miniſtry* are put in the Accuſative Caſe; and both of them have relation and are joyned unto the Participle of the Plural Number ἔχοντες, intimating that divers do ſhare in *Prophecy*, Paſtor and Teacher: divers in *Miniſtry*, Deacon and Ruling Elder. But all the other are expreſſed concretely, and in the Nominative Caſe, and in the Singular Number, and to every of them the ſingle Article (ὁ) is prefixed; — ὁ διδάσκων — ὁ παρακαλῶν — ὁ μεταδιδοὺς — ὁ προϊστάμενος i. e. He that teacheth — He that exhorteth — He that giveth — He that ruleth. Hence we have great cauſe to count *Prophecy* and *Miniſtry* as *genera*, generals; all the reſt as *ſpecies*, ſpecial offices under them.

3. Solid and learned Interpreters do unanimouſly thus reſolve this text, whoſe judgements are not ſlightly to be regarded. [h] See their own words in the Margin.

h Quod in genere dixerat, peculiariter ſacris muneribus applicat, in quibus periculoſius peccatur. Pa verò diſtribuit in duo genera; Prophetarum videlicet, & Diaconorum; & rurſus Propheras in Doctores, & in Paſtores dividit. Diaconos autem triplices facit; Nempe ærarii Eccleſiaſtici veluti Quæſtores, quos propriè vocant Diaconos: Diſciplinæ Moderatores, qui Seniores ſive Presbyteri vocantur; & proprius curandis ipſis pauperibus ſervientes, cujusmodi erat viduarum collegium. *Bez. in loc. in Annot. Minor. Marginal.* Primum proponit duo genera ſpiritualium donorum, & officiorum Eccleſiaſticorum, Propheriam & Miniſterium: Prophetia nomine intelligens facultatem interpretandi Scripturas; deinde utriuſque illius generis ſpecies exponit, Prophetas quidem diſtinguens in Doctores, & eos qui exhortantur, i.e. Paſtores; Miniſtros verò in eos qui diſtribuunt, i. e. Diaconos, & eos qui præſunt, i. e. Seniores, ſeu Presbyteros, ſeu Gubernatorem; & eos qui miſeretur, i. e. pauperum & maximè ægrotorum curatores, quale tunc erat viduarum

rum collegium, ut videre eſt 1 Tim. 5. 9. *Piſcat. in Rom.* 12. — Altera Pars eſt Sancta Apoſtolica de recto uſu donorum & functionum in Eccleſia, v. 3. uſque ad 9. Primò generalis — Deinde ſpecialis de modo recte adminiſtrandi functiones Eccleſiaſticas, tum Prophetiæ, v. 6. tum Diaconiæ: & Prophetæ quidem. Tum circa Doctrinam, quæ eſt Doctorum, v. 7. Tum circa Exhortationem, quæ eſt Paſtorum. Diaconiæ autem, circa Diſtributionem bonorum Eccl. 8æ, quæ eſt Quæſtorum ærarii; Tum circa Gubernationem, quæ eſt Presbyterorum; tum denique circa curam Pauperum, quæ eſt eleemoſynariorum v 8 *D. Parcus in Rom. 8. But as touching widows we cannot yet be ſatisfied by any Scriptures, that there were any widows in office in the Church in the Apoſtles days, but only widows as objects of the Churches charity.* 1 Tim. 5. 3. to 17.

Argum. 2. The ſecond Argument for the divine Right of the *Ruling Elder* ſhall be grounded upon 1 *Cor.* 12. 28. *And God hath ſet ſome in the Church, firſt Apoſtles, ſecondly Prophets, thirdly Teachers, after wards. Powers, then gifts of Healing, Helps, Governments, Kinds of Tongues.* God in the firſt founding of Chriſtianity and of the Primitive Churches beſtowed many eminent gifts upon divers Chriſtians; The Church of *Corinth* greatly excelled in ſuch gifts, 1 *Cor.* 1. 5, 7. Hence their members gifted, grew ſpiritually proud, and deſpiſed their brethren; To correct which abuſe of gifts, and direct them to the right uſe thereof for the common profit of all, is the chief ſcope of this Chapter, ſee v. 7. *The manifeſtation of the Spirit is given to every man to profit withall.* For, 1. All their gifts flow from one and the ſame fountain, the Spirit of God, therefore ſhould be improved for the common good of all, eſpecially conſidering no one man hath all gifts, but ſeveral men have ſeveral gifts, that all might be beholding to one another, *ver.* 8 to 11. 2. The whole Church of Chriſt throughout all the world is but one body, and that body organical, having ſeveral members therein placed for ſeveral uſes, as eyes, hands, &c. wherein the meaneſt members are uſeful and neceſſary to the higheſt: therefore all members ſhould harmoniouſly lay out their gifts for the good of the whole body, without jars or diviſions, *ver.* 12, 13. to 28. 3. All the ſeveral officers, whether extraordinary or ordinary, though furniſhed with ſeveral gifts and ſeveral adminiſtrations, yet are placed by one and the ſame God, in one and the ſame general Church; and therefore ſhould all level at the benefit of the whole Church, without pride, animoſities, diviſions, &c. *ver.* 28. to the end. Theſe things being briefly premiſed for the clearing the contexture and ſcope of the Chapter, we may thus argue from *ver.* 28. Major

Major. *Whatsoever officers God himself, now under the New Testament, hath set in the Church as Governours therein, distinct from all other Church-Governours, whether extraordinary or ordinary; they are the Ruling Elders (we enquire after) and that* jure divino.

This Proposition is so clear and evident of it self, that much needs not to be said for any further demonstration of it. For what can be further desired for proof that there are such distinct officers as *Ruling Elders* in the Church of Christ, and that of *divine right*: then to evince, 1. *That there are certain officers set of God in the Church as Governours therein.* 2. *That those officers so set of God in the Church, are set in the Church under the New Testament*, which immediately concerns us, and not under the Old Testament. 3. *That these officers set of God as Governours in the Church of the New Testament, are distinct from all other Church-governours, whether extraordinary or ordinary?* For, by the third of these, we have a distinct Church-officer delineated and particularized: by the second we have this distinct Church-officer limited to the time and state of the Church onely under the New Testament, which is our Case: and by the first of these, we have this distinct New-Testament officer's Ruling power in the Church, and the divine right thereof evidently demonstrated, by Gods Act in *setting him therein* in this capacity; see Part. 1. CHAP. VI. so that by all put together, the consequence of this *Major Proposition* seems to be strong and unquestionable.

Minor. *But the Governments named in* 1 Corinth. 12.28. *are officers which God himself now under the New Testament hath set in the Church as Governours therein, distinct from all other Church-Governours, whether extraordinary or ordinary.*

This *Minor* or *Assumption* is wholly grounded upon, and plainly contained in this text, and may thus be evidenced by parts

1. *The Church here spoken of* [ἐν τῇ ἐκκλησίᾳ in the Church] *is the Church of Christ now under the New Testament.* For, 1. The Church here mentioned, *ver.* 28. is the same with that ONE BODY mentioned, *ver.* 12, 13. of this Chapter, as the

whole contexure and coherence of the Chapter evinceth; But that ONE BODY denotes not the Church of God under the Old Testament, but onely the Church of Christ under the New Testament, partly in as much as it is counted the Church of Christ, yea (so intimate is the union betwixt Head and Members) it is called CHRIST. *so also is CHRIST*, ver. 12. (*viz.* not Christ *personally* considered, but Christ *mystically* considered, as comprehending head and body;) now this denomination of the Church, *viz* Christ, or the Church of Christ, &c. is peculiar to the Church under the New Testament: for where in all the Scripture is the Church of God under the Old Testament called *the Church of Christ*, &c? and partly in as much as all, both Jews and Gentiles, are incorporated joyntly into this ONE BODY, and coalesce into one Church: *For by one spirit are we all baptized into one Body, whether Jews or Gentiles, whether bond or free* —— 1 Cor. 12. 13. Now this union or conjunction of Jews and Gentiles into one body, one Church, is only done under the New Testament; see *Ephes.* 2. 11. to the end of the Chapter. 2. The officers here mentioned to be set in this Church, are onely the New Testament officers, *ver.* 28. 3. The scope of the whole Chapter is to redress abuses of spiritual gifts in the Church of *Corinth*, which was a Church under the new Testament; and therefore it would have been too remote for the Apostle to have argued from the several distributions of gifts peculiar to the officers or members of the Church under the Old Testament.

2. *The Governments here mentioned are officers set in this Church as Governours, or rulers therein. Hath set some in the Church, first Apostles— Governments* κυβερνήσεις. For clearing of this, consider the Enumeration here made; the Denomination of these Officers, *Governments*; and the Constitution or placing of these *Governments* in the Church. 1. The Enumeration here made, is evidently an Enumeration of several sorts of Church-officers, some extraordinary to endure but for a time, some ordinary to continue constantly in the Church; to this the current of Interpreters doth easily subscribe: and this the text it self plainly speaks, *partly, if we look at the Mat-*

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ter, *viz.* the ſeveral officers enumerated, which are either *Extraordinary*, theſe five, *viz. Apoſtles, Prophets, Powers* or *Miracles, Gifts of Healing*, and *Kinds of Tongues*: theſe continued but for a ſeaſon, during the firſt founding of Chriſtian Churches; (the proper and peculiar work of theſe extraordinary officers what it was, is not here to be diſputed.) Or *Ordinary*, theſe three, *viz. Teachers* (there's the Preaching Elder,) *Governments* (there's the Ruling Elder,) *Helps* (there's the Deacon); theſe are the officers enumerated; and however there be ſome other officers elſewhere mentioned, whence ſome conceive this Enumeration not to be ſo abſolutely perfect, yet this is undoubtedly evident, that it is an Enumeration of officers in the Church: *Partly this is evident if we look at the Manner of the Apoſtles ſpeech*, which is in an Enumerating form, *viz.* πρῶτον, δεύτερον, τρίτον, ἔπειτα & ἔπα, *i. e.* firſt, ſecondly, thirdly, afterwards, then: *and partly it is evident, that he intended to reckon up theſe officers that were diſtinct* from all other parts of the myſtical body of Chriſt, by his Recapitulation; *Are all Apoſtles, are all Prophets*, &c? *ver.* 29, 30. *i. e.* not all, but onely ſome members of the body are ſet apart by God to bear theſe offices in the Church. Now, if there be here a diſtinct Enumeration of diſtinct officers in the Church, as is evident: then conſequently [*Governments*] muſt needs be one of theſe diſtinct Church-officers, being reckoned up among the reſt: and this is one ſtep, that *Governments* are in the Roll of Church officers enumerated. 2. The Denomination of theſe Officers [*Governments*, κυβερνήσεις] evidenceth that they are *Governing officers*, veſted with *Rule* in the Church. This word (as hath been noted in CHAP. II.) is a Metaphor from Pilots or Ship-maſters governing of their Ships by their Compaſs, Helm, &c. *James* 3. 4. (who is hence called κυβερνήτης *Governour*, *viz.* of the ſhip, *Act.* 27. 11. *Rev.* 18. 17.) and it notes ſuch officers as ſit at the Stern of the veſſel of the Church, to govern and guide it in ſpirituals according to the will and mind of Chriſt: *Governments* the abſtract, is put for *Governours* the concrete: this name of *Governments* hath engraven upon it an evident character of *power for governing*. But this will be eaſily granted by all. All the doubt will be whom

the Apostle intended by these *Governments*? Thus conceive, *Negatively*, these cannot be meant, *viz.* [1] *Not Governours in general*, for; besides that a general exists not but in the particular kinds or individuals thereof, a member of a body in general exists not but in this or that particular member, eye, hand, foot, &c. besides this, it is evident, that Christ hath not only in general appointed *Governours* in his Church, and left particulars to the Churches or Magistrates determination, but hath himself descended to the particular determination of the several kinds of officers which he will have in his Church; compare theses places together, *Ephes.* 4. 7, 11, 12. 1 *Cor.* 12. 28. *Rom.* 12. 7, 8. though in the Ordinance of Magistracy God hath only setled the General, but for the Particular kinds of it, whether it should be Monarchical, &c. that is left to the Prudence of several Common-wealths to determine what is fittest for themselves. See Part 2. CHAP. IX. [2] *Not Masters of Families*. For all families are not in the Church, Pagan families are without: No family as a family is either a Church or any part of a Church (in the notion that Church is here spoken of;) and though Masters of families be Governours in their own houses, yet their power is not *Ecclesiastical*, but *Oeconomical* or *Domestical*, common to Heathens as well as Christians. [3] *Not the Political Magistrate*, for the Reasons hinted, Part 1. CHAP. I. See also Part 3. CHAP. IX. and for divers other Arguments that might be propounded. [4] *Not the Prelatical Bishops*, pretending to be an Order above Preaching Presbyters, and to have the Reins of all Church-government in their hands onely. For, in Scripture language *Bishop* and *Presbyter* are all one Order, (these words being onely *Synonima's* of the same officer;) this is evident by comparing *Tit.* 1. 5. with *ver.* 7. Hereunto also the judgement of [b] Antiquity evidently subscribeth, accounting a Bishop and a Presbyter to be one and the same officer in the Church; as appears particularly in *Ambrose*, *Theodoret*, *Hieram*, and others. Now, if there be no such Order, as *Prelatical Bishops*, consequently they

a *That the Magistrate cannot be here meant, see fully evidenced in* Mr. *Gillespie's Aarons* Rod, &c. Book 2. c. 6. p. 218. to 224. and also chap. 9 pa. 284.

b *Ambrose speaking of the parity & equality of Bishops and Presbyters, saith,* Primi Prebyteri appellabantur Episcopi, ut recedente uno sequens succederet, sed quia cœperunt sequentes Presbyteri inveniri indigni ad Primatus tenendos, immutata est ratio, prospiciente Concilio; ut non Ordo sed Meritum crearet Episcopum, multorum Sacerdotum judicio

dicto, conſtituunt, ne indignus temerè uſurparet, & eſſet multis ſcandalum. Ambr. com. in 4. cap. ad Epheſ. *And again*, Paulus poſt Epiſcopum ordinem Diaconatus ſubjicit. Quare? niſi quia Epiſcopi & Presbyteri una Ordinatio eſt, uterque enim ſacerdos eſt: ſed Epiſcopus primus eſt: ut omnis Epiſcopus Presbyter ſit, non tamen omnis Presbyter ſit Epiſcopus. Hic enim eſt Epiſcopus qui inter Presbyteros primus eſt. *Ambroſ. in 1. ad Tim. cap. 3.* Theodoret, *ſpeaking againſt the Arian Heretics, reports this truth which they held, viz.* Presbyterum ab Epiſcopo, τῷ & ἀξιώματι non differre *(dixit Aerius:)* ſed qui Presbyter eſt, Epiſcopum dici, quatenus in uno aliquo actu, in quo à Presbyterio electus eſt, præeſt cœtui, quia in Eccleſia nihil ἀτάκτως fieri debet. *Theodoret. in 4. lib. de fabul. Hæretic. Arian.* Hierom *is moſt clear and pregnant in many paſſages, ſhewing the equality and identity of Biſhops and Presbyters in the Primitive Churches.* Apud veteres iidem Epiſcopi & Presbyteri fuerunt: quia illud dignitatis nomen eſt hoc ætatis. *Hieronym. in Epiſt. ad Oceanum.* Apoſtolus perſpicuè docet eoſdem eſſe Presbyteros & Epiſcopos. Quæris Authoritatem? Audi Teſtimonium *Phil. 1. 1. Paulus & Timotheus, ſervi Chriſti Jeſu, omnibus ſanctis in Chriſto Jeſu, qui ſunt Philippis, cum Epiſcopis & Diaconis.* Vis & aliud exemplum? Idem ad unius Eccleſiæ Epheſi ſacerdotes ita loquitur, *Attendite vobis & cuncto gregi, in quo vos poſuit Spiritus ſanctus Epiſcopos, ut regatis Eccleſiam, &c. Act. 20.* Ac ne quis contentioſè in una Eccleſia plures Epiſcopos fuiſſe contendat, audi alibi manifeſtiſſimè comprobari, eundem eſſe Epiſcopum & Presbyterum *Reliqui te (ait Tito) in Creta ut conſtituas Presbyteros per Civitates ſi quis eſt ſine crimine. Oportet enim Epiſcopum ſine crimine eſſe, &c. Tit. 1. 5, 6, 7.* Petrus quoque 1 Ep. 5. cap. *Presbyteros precor (inquit) compresbyter, Gregem regere & inſpicere,* quod Græcis dicitur ſignificantius ἐπισκοποῦντες, id eſt. ſuper intendentes, unde factum Epiſcopi nomen. Joannes denique *Presbyter (ait) Electæ Dominæ; & Presbyter Caio dilectiſſimo. Epiſt. 2. & 3.* Quod autem unus poſt electus eſt, qui cæteris præponeretur, in ſchiſmatis factum eſt remedium, ne unuſquiſque ad ſe Chriſtum trahens Eccleſiam rumperet. *Hieron. ad Evagrium. Vid. & eundem in Epiſt. ad Titum.* his words are hereafter recited in Ch. xiii. Poſition 11. in the margin.

cannot be Governments in the Church. [5] *Not the ſame with Helps*, as the former corrupt impreſſions of our Bibles ſeemed to intimate, which had it thus, [*Helps in Governments*] which ſome Neotericks ſeem to favour; but this is contrary to the original Greek, ἀντιλήψεις, κυβερνήσεις, *Helps, Governments*; contrary to the ancient *Syriack* verſion, which hath it thus (as *Tremel.* renders it) *& opitulatores, & gubernationes — and Helpers, and Governments*: and therefore this groſs corruption is well amended in our late printed Bibles. *Helps, Governments*, are here generally taken by Interpreters, for two diſtinct officers. [6] *Nor finally can the Teaching Elder here be meant*; for that were to make a needleſs and abſurd Tautology, the Teacher being formerly mentioned in this ſame verſe. Conſequently by [*Governments*] here, what can be intended, but ſuch a kind of officer in the Church as hath *Rule* and *Government* therein, diſtinct from all Gc-

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vernours forementioned? and doth not this lead us plainly to the *Ruling Elder*?

3. *These Governments thus set in the Church, as Rulers therein, are set therein by God himself; God hath set* (ἔθετο ὁ Θεὸς) *some in the Church, first Apostles —— Governments —— God hath set, put, made, constituted,* &c. (as the word imports,) *in the Church.* What hath God *set in the Church?* viz. *Apostles and —— Governments,* as well as Apostles themselves. The verb (ἔθετο *hath set*) equally relates to all the sorts of officers enumerated. And is not that officer in the Church *jure divino*, which God himself, by his own Act and Authority, *sets therein*? Then doubtless these *Governments* are of *divine right*.

4. Finally, *These Governments set in the Church under the New Testament as Governors therein, and that by God himself, are distinct from not only all Governing officers without the Church,* (as hath bin shewed) *but also from all other Governing officers within the Church.* For, here the Apostle makes a notable Enumeration of the several sorts of Church-officers both *Extraordinary* and *Ordinary*, *viz.* eight in all. Five of these being extraordinary, and to continue but for a season, for the more effectual speeding and propagating of the Gospel of Christ at first, and planting of Christian Churches, viz. *Apostles, Prophets, Powers, Gifts of Healings, Kinds of Tongues*: Three of these being Ordinary, and to be perpetuated in the Church, as of continual use and necessity therein, viz. *Teachers, Governments,* [*i. e.* Ruling Elders] and *Helps.* [*i. e.* Deacons who are to help and relieve the poor and afflicted.] This is the Enumeration. It is not contended, that it is absolutely and compleately perfect, for that some officers seem to be omitted and left out, which elsewhere are reckoned up, *Ephes.* 4. 11. *Rom.* 12. 7, 8. *Evangelists* are omitted in the list of extraordinary officers: and *Pastors* are left out of the Roll of the Ordinary officers: And yet some conceive that *Pastors* and *Teachers* point not out two distinct sorts of officers, but rather two distinct acts of the same officers; and if this will hold, then *Pastors* are sufficiently comprized under the word *Teachers*: yea, [m] some think that both *Evangelists* and *Pastors*

m Doctores. Ad Ephes. 4. 11. tertio loco ponit Evangelistas, quarto Pastores & Doctores. Hic igitur una *Doctorum* voce comprehendit omnes qui in verbo laborabant, quique docendi munus in Ecclesia ordinarium sustinebant, Evangelistæ, Episcopi, Pastores, Doctores, Presbyteri appellati. *Pareus in* 1 *Cor.* 12. 28.

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are comprehended under the word *Teacher*. But however, be it how it will, these two things are evident: 1 That this Enumeration (though *Evangelists* and *Pastors* be left out) is the fullest and compleatest Enumeration of Church-Officers which in any one place is to be found throughout all the New Testament. 2 That though we should grant this defect in the Enumeration, yet this is no way prejudicial to the present Argument, that *Governments* here mentioned are *Ruling-Officers in the Church, distinct from all other Church-Officers that have rule*; For they are plainly and distinctly recited as distinct kinds of Officers, distinct from Apostles, from Prophets, from Teachers, from all here mentioned. And thus n Interpreters commonly expound this place, taking *Governments* for a distinct kinde of Church-Officer from all the rest here enumerated.

n Gubernationes] Qui hoc dono sunt ornati, apti sunt ad regendum, & politica rectè prudenterque noverunt tractare. Nam & Ecclesia Christi suam πολιτείαν habet. Et quia unus Pastor omnia per seipsum obire non potest, adjungebantur ei antiquitus ex populo aliqui seniores periti & scientes rerum spiritualium, qui erant Parochiæ quodammodo Senatus. Hi unà cum Pastore deliberabant de Ecclesiæ curâ atque instauratione. Cujus rei Ambrosius super Epist. ad Tim. meminit. Inter istos Pastor nequaquam potestate tyrannica, sed ceu Consul Senatoribus anteibat. *Pet. Martyr in* 1 *Cor.* 12.28. Gubernationes, Græc. κυβερνήσεις. de quibus Rom. 12. 8. ὁ προϊσταμένος, qui præest, præsit cum diligentia: sic vocat haud dubiè Seniores, qui præsides erant disciplinæ. Habuit enim primitiva Ecclesia suum Senatum, qui plebem in morum honestate contineret: cum interim Apostoli & Doctores Doctrinæ vacarent. Indicat id non obscurè Apostolus ad Timotheum, 1 Tim. 5. 17. ubi duos Presbyterorum Ordines constituit. Gubernatores ergo hi non erant Principes, aut Prætores gladio armati; sed Presbyteri, gravitate, experientia, authoritate præ cæteris pollentes, consensu Ecclesiæ è medio cœtus delecti, qui Pastores in gubernanda Disciplina juvarent vel sublevarent. *D. Pareus in* 1 *Cor.* 12. 28. *Κυβερνήσεις, i.e.* Seniores qui gubernant Ecclesiam Sanctâ Disciplinâ. *Piscat. in locum.* Gubernationes] Seniorum ordinem declarat, qui Disciplinæ Ecclesiasticæ custodes erant. *Bez. in loc.* Gubernationes] Interpretor Seniores, qui præsides erant Disciplinæ. Habuit enim prima Ecclesia suum senatum, qui plebem in morum honestate contineret; quod indicat Paulus alibi, 1 Tim. 5. 17. cum duplicem ordinem Presbyterorum ponit. Ergo Gubernatio ex Presbyteris constabat, qui gravitate, experientia, authoritate præ cæteris valebant. *Calv. in* 1 *Cor.* 12. 28. *Whom Pareus, fore-cited, doth evidently follow.*

Now sum up all that hath been made good for the proof of the Assumption; It is evident, 1 *That the Church here spoken*

of is the Church of Christ now under the New Testament. That the Governments here mentioned, are Officers set in the Church (not out of the Church) as Rulers governing therein. That those Governments set as Rulers or Governours in the Church, are set there not by man, but by God himself; God hath set in the Church — Governments. And finally, That those Governments that set in the Church, are distinct, not onely from all Governors out of the Church, but also from all Governing Officers within the Church. And if all this laid together will not clearly evince the *divine Right* of the *Ruling-Elder*, what will? Hence we may strongly conclude:

Conclus. *Therefore those Governments in* 1 Corinth. 12.28. *are the Ruling-Elders (we inquire after) and that jure divino.*

Now against the urging of 1 *Cor.* 12.28. for the proof of the *Divine Right* of *Ruling Elders*, divers exceptions are made, which are to be answered before we pass to the third Argument.

Except. 1. *The Allegation of this place is too weak to prove the thing in Question. For will any man that knoweth what it is to reason, reason a Genere ad speciem affirmative, that is, from the general to the particular and special affirmatively? or will every* [illegible] *of common sense be perswaded that this consequence is good, There were Governours in the Primitive Church mentioned by the Apostles — therefore they were Lay-governours? Surely I think not.* Thus o *Field.*

o *D. Field of the Church, Book 5. cha. 26.*

Answ. This Exception hath a confident flourish of words, but they are but words. It may be replyed, 1. *By way of Concession*, That to argue indeed from a General to a Special, is no solid reasoning; as, This is a Kingdom, therefore it is *England*; this is a City, therefore it is *London*; The Apostle mentions *Governments* in the Primitive Church, therefore they are *Ruling-Elders*: this were an absurd kind of reasoning. 2. *By way of Negation*, Our reasoning from this text for the *Ruling-Elder*, is not *a Genere ad speciem affirmative, from the General to a Special affirmatively*, There are *Governments* in the Church, therefore *Ruling-Elders*: but this is our arguing,

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These Governments here mentioned in 1 Cor. 12. 28. *are a special kinde of Governing Officers, set of God in the Church of Christ now under the New Testament, and distinct from all other Church-Governours whether extraordinary or ordinary; and therefore they are the Ruling-Elders (which we seek after) and that jure divino.* So that we argue *ab Enumeratione specierum affirmativè*, i.e. *from the Enumeration of several kinds of Church-Officers affirmatively*; here is an Enumeration or Roll of divers kinds of Church-Officers of divine Right; *Governments* are one kinde in the Roll, distinct from the rest; therefore *Governments* are of divine Right. Consequently *Ruling-Elders*; for none but they can be these *Governments*, as hath been proved in the Assumption. If the Apostle had here mentioned *Governments* onely, and none other kinde of Church Officers with them, there had been some colour for this Exception, and some probability that the Apostle had meant *Governours in general and not in special*: but when the Apostle sets himself to enumerate so many special kinds of Officers, *Apostles, Prophets, Teachers*, &c. how far from reason is it to think that in the midst of all these specials, *Governments* onely should be a general? 3. As for Dr. *Fields* twitting term of *Lay-governours* or *Lay-Elders*, which he seems in scorn to give to *Ruling-Elders*; it seems to be grounded upon that groundless distinction of the Ministery and people into κλῆρον & λαὸν, *Clergy* and *Laity*: which is justly rejected by sound Orthodox Writers, as not obely without but against the warrant of Scripture, κλῆρος being nowhere appropriated to the Ministery onely, but commonly attributed to the whole Church, 1 Pet. 5. 2, 3. The Scripture-term given to these Officers is προϊστάμενοι προεστῶτες, i.e. *Ruling-Elders*, 1 Tim. 5. 17. and so far as such, (though they be elected from among the people) they are *Ecclesiastical Officers*.

h *Galv. in* 1 *Pet.* 5. 2, 3. *Vid. etiam Jacob. Laurent. Comment. in* 1 *Pet.* 5. 2, 3. *ubi fusius de hac distinctione disserit. p.* 322. *ad* 325.

2. But it is not said here *Governours* in the Concrete, as *Apostles, Prophets, Teachers*, are mentioned concretely, which are distinct Officers: but it is said *Governments*, κυβερνήσεις in the abstract, to note faculties, not persons. The Text may be thus resolved; The Apostle first sets down three distinct Orders, *Apostles, Prophets*, and *Teachers*; then he reckons up those common gifts of the holy Ghost (and among the rest the

gift of *Governing*) which were common to all three. So that we need not here make distinct orders in the Church, but onely distinct gifts which might be in one man. [i] *Sutlive* and *Bilson* consent in this exception.

Answ. 1. As the *Apostles*, *Prophets*, and *Teachers* are here set down *concretely*, and not abstractly, and are confessed to be three distinct orders enumerated: so all the other five, though set down *abstractly*, are (by a *Metonymy of the Adjunct* for the *Subject*) to be understood concretely, *Helps* for *Helpers*; *Governments* for *Governours*, &c. otherwise we shall here charge the Apostle with a needless impertinent Tautology in this Chapter, for he had formerly spoken of these gifts abstractly, *ver.* 8, 9, 10. as being *all given for to profit* the Church *withall*, *ver.* 7. but here, *ver.* 28, 29, 30. he speaks of these gifts as they are in several distinct subjects, for the benefit of the organical body the Church; else what saith he here, more then he said before? 2. That all these eight here, enumerated, one as well as another, do denote not *distinct Offices* or *acts* of the same Officer, but *distinct Officers* having distinct administrations, and distinct gifts for those administrations, is evident, partly *by the Apostles form of Enumeration*, πρῶτον, δεύτερον, πείτα ἔπειτα ἔπειτα, i.e. *first*, *secondly*, *thirdly*, *afterwards*, *then* or *furthermore*: if he had intended only three sorts of Officers, he would have stopped at *thirdly*, but he goes on in an enumerating way, to shew us, those that follow are distinct Officers as well as those that go before; partly, *by the Apostles Recapitulation*, *ver.* 29, 30. which plainly points out different Officers, persons not gifts, besides those three: *Are all Apostles? are all Prophets? are all Teachers?* (and here he stops not, but reckons on) *are all workers of Miracles? have all the gifts of Healing?* &c. If it should be replyed, But he doth not add, *Are all Helps? are all Governments?* therefore these are not to be counted distinct Officers from the rest; otherwise [k] why should the Apostle thus have omitted them, had there been any such distinct Officers in the Church in his time? *It may be rejoyned.* These two Officers *Helps* and *Governments* are omitted in the Recapitulation, *ver.* 29, 30. not that the Church then had no such Officers, for why then should they have been distinctly mentioned in the Enumeration of

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[i] *Mat. Sutliv. de Presbyterio, ca.* 12. *p.* 72. & 87. *edit. Lond. An.* 1591. *Bilson's Perpet. Government of Christs Church, cha* 10. *p.* 141. *in* 4to. *printed in Ann.* 1610.

[k] *Mr. Coleman's Brotherly Examinat. Re-examined. p.* 20.

Church-Officers, *ver.* 28? But either, 1. For that *Helps* and *Governments* were more inferiour ordinary Officers, and not furniſhed with ſuch extraordinary, or at leaſt, eminent gifts as the other had, (which they abuſed greatly to pride, contention, ſchiſm, and contempt of one another, the evils which the Apoſtle here labours ſo much to cure) and ſo there was no ſuch danger that theſe *Helps*, and *Governments* ſhould run into the ſame diſtempers that the other did. Or, 2. For that he would inſtruct theſe *Helps* and *Governments* to be content with their own ſtations and Offices (without ſtrife and emulation) though they be neither *Apoſtles*, nor *Prophets*, nor *Teachers*, nor any of the other enumerated, which were ſo ambitiouſly coveted after; and the laſt verſe ſeems much to favour this conſideration, *but covet earneſtly the beſt gifts, viz.* which made moſt for edification, not for oſtentation. *Vid. Calv. in loc.*

l *Præterea non ſuo loco, ſed poſt* ἀντιλήψεις *quas illi Diaconos interpretantur, collocantur* κυβερνήσεις, *i. illis interpretantibus, Presbyteri. Mat. Sutliv. de Presbyterio, &c. cap.* 12. *p.* 72. *&* 87. *Edit. Lond. Ann.* 1591.

Except. 3. But *Helps* here are placed before *Governments*, therefore it is not likely that *Governments* were the *Ruling-Elders*; *Helps*, i. e. *Deacons*, which is an inferiour Office, ſeeming here to be preferred before them. l *Sutliv.*

Anſw. This follows not. Priority of Order is not alwayes an Argument of Priority of Worth, Dignity, or Authority. Scripture doth not always obſerve exactneſs of order, to put that firſt which is of moſt excellency; Sometimes the *Paſtor* is put before the *Teacher*, as *Epheſ.* 4. 11. ſometimes the *Teacher* before the *Paſtor*, as *Rom.* 12. 7, 8. *Peter* is firſt named of all the Apoſtles, both in *Matth.* 10. 2. and in *Act.* 1. 13. but we ſhall hardly grant the *Papiſts* arguing thence to be ſolid, *Peter* is firſt named, therefore he is *Princeps & Caput Apoſtolorum*, the chief and head of all the Apoſtles; no more can we count this any good conſequence, *Helps* are ſet before *Governments*, therefore *Governments* are Officers inferiour to *Helps*, conſequently they cannot be *Ruling-Elders*, this were courſe Logick.

Except. 4. But the word *Governments* is general, and may ſignifie either *Chriſtian Magiſtrates*, or *Eccleſiaſtical Officers*, as *Archbiſhops*, *Biſhops*, or whatſoever other by lawful Authority are appointed in the Church. m *Whitgift.* And ſome of the Semi-*Eraſtians* of our times, by *Governments* underſtand the *Chriſtian*

m *Whitgift. Anſ. to Admo. p.* 114, 115.

n Mr. *Coleman in his Brotherly Examination Re-examined*, p. 10.

stian Magistracy, holding the Christian Magistracy to be an Ecclesiastical Administration. n Mr. *Coleman.*

Ans. 1. *Governments*, i.e. *Governours*, (though in it self and singly mentioned, it be a general, yet) here being enumerated among so many specials, is special, and notes the speciall kinde of *Ruling-Elders*, as hath been proved. 2. As for *Archbishops* and *Diocesan Bishops*, they are notoriously known to be, as such, no Officers set in the Church by God, but meerly by the invention of man; therefore they have no part nor lot in this business, nor can here be meant. And if by *others, by lawful authority appointed in the Church*, they mean those Officers that God appoints, well: if those whom man sets there without God, as *Chancellors*, *Commissioners*, &c. such have as much power of Government in the Church, as they are such, as *Archbishops* and *Bishops*, viz. just none at all by any *divine warrant*. 3. Nor can the Civil *Christian Magistrate* here be implyed. 1 Partly, *because this is quite besides the whole intent and scope of this Chapter*, treating meerly upon spiritual Church-matters, not at all of Secular Civil matters, viz. of spiritual gifts for the Churches profit, *ver.* 1. to 12. Of the Church her self as one Organical body, *ver.* 12 to 28. and of the Officers which God hath set in this Organical body, *ver.* 28. &c. Now here to croud in the *Christian Magistrate*, which is a meer Political Governor, into the midst of these spiritual matters, and into the Roll of these meerly Ecclesiastical Officers, how *strange*, how absurd is it! 2 Partly, *because the Magistrate, as such, is not set of God in the Church either as a Church-Officer, or as a Church-member*, as hath been demonstrated formerly CHAP. IX. and though he become a *Christian*, that adds nothing to the authority of his *Magistracy*, being the Priviledge only of his *person*, not of his *Office*. 3 Partly, *because when this was written to the Corinthians, the Apostle writes of such governments as had at that time their present actual being and existence in the Church*: and neither then, nor divers hundreds of years after, were there any *Magistrates Christian*, as hath been evidenced *Chap.* 3.

Who desire more full satisfaction touching this poor and empty gloss, that the *Civil Magistrate* should be meant by these

these *Governments*; let them conſult Mr. *Gillaſpies* elaborate Treatiſe called *Aarons Rod Blaſſoming*, Book 2. chap. 6. p. 218. to 224.

Except 5. Teachers are here expreſſed, but Paſtors omitted; and therefore well might Governors be mentioned in ſtead of Paſtors. They are x *Bilſon's* words.

x *Bilſon's Perpetual Government of Chriſts Church, chap. 10. 140. 141. printed in Ann. 1610. in quarto.*

Anſw. 1. Then according to his judgement, *Paſtors* were a diſtinct kinde of Officers from *Teachers*; otherwiſe the naming of *Teachers* would have ſufficiently imply'd *Paſtors*, without the addition of the word *Governours*, *per Synecd.* one act or function of the Office being put for the whole office. But Prelates did not love to hear of ſuch a diſtinction. However it is the judgement of many others no leſs learned or pious then they, that *In the ſame Congregation where there are ſeveral Miniſters, he that excels in Expoſition of Scriptures, teaching ſound Doctrine, and convincing gain-ſayers, may be deſigned hereunto, and called a Teacher or Doctor: He that excels in Application, and deſigned thereunto, may be called a Paſtor: but where there is only one Miniſter in one particular Congregation, he is to perform, as far as he is able, the whole work of the Miniſtry.* 2. *If Paſtors* are to be underſtood by this term *Governors*, as contradiſtinct from *Teachers*, formerly enumerated in the Text; doth not this ſeem to devolve the matter of Government ſo wholly upon the *Paſtor*, as that the *Teacher* hath nothing to do with it? and hereby both *Paſtor* and *Teacher* are wronged at once; the *Teacher*, while power of Governing is denyed him, which belongs to him as well as to the *Paſtor*; *the Teacher being a Miniſter of the Word, hath power of adminiſtration of the Sacraments and Diſcipline, as well as the Paſtor*: the *Paſtor*, while he conſequently is deprived of the neceſſary and comfortable aſſiſtance of the *Teacher* in point of Government. Therefore the *Paſtor* cannot here be intended by *Governours*. 3. *Bilſon* himſelf was not very confident of this gloſs, and therefore he immediately adds, *If this content you not, I then deny they be all Eccleſiaſtical functions that are there ſpecified*, &c. what then doth he make them? *viz.* y he makes divers of them, and *Governments* among the reſt, to be but ſeveral gifts, whereof one and the ſame Officer might be capable. And a little after

y *Bilſon, ibid. p. 141, 142.*

after he ingenuously confesses he cannot tell what these *Governours* were, saying, *I could easily presume, I cannot easily prove what they were. The manner and order of those wonderful gifts of Gods Spirit, after so many hundreds may be conjectured, cannot be demonstrated* ——*Governours they were, or rather Governments (for so the Apostle speaketh)* i. e. *Gifts of Wisdom, discretion and judgement to direct and govern the Whole Church, and every particular member thereof in the manifold dangers and distresses which those dayes did not want. Governours also they might be called, that were appointed in every Congregation to hear and appease the private strifes and quarrels that grew betwixt man and man, lest the Christians, to the shame of themselves, and slander of the Gospel, should pursue each other for things of this life before the Magistrates, who then were Infidels; of these S. Paul speaketh, 1 Cor. 6. 1. to 7. These Governours and Moderators of their brethrens quarrels and contentions I finde, others I find not in the Apostles writings, but such as withall were Watchmen and feeders of the flock.* Thus unconsistent to and inconsistent he is with himself, one while these *Governors* must be *Pastors*: another while *Arbitrators* or *Dayesmen* about *meum & tuum*: another while *gifts*, not Officers: another while he *cannot easily prove what they were.* But they have been proved to be *Ruling-Elders*, and the proof still stands good notwithstanding all his or others *Exceptions.*

Argum. 3. The Third Argument for the *Divine Right* of the meer *Ruling-Elder* shall be drawn from 1 *Tim.* 5. 17. *Let the Elders that rule well be counted worthy of double honour, especially they that labour in the Word and Doctrine.* From which words we may thus argue for the *Divine Right* of the *Ruling-Elder.*

Major. *Whatsoever Officers in the Church are, according to the Word of Christ, stiled Elders, invested with Rule in the Church, approved of God in their rule, and yet distinct from all them that labour in the Word and Doctrine; they are the Ruling-Elders in the Church, (which we inquire after) and that Jure Divino.*

This *Proposition* seems clear and unquestionable. For, 1 if there be a certain kinde of Church-Officer which Christ in his word cals an *Elder*, 2 declares to have rule in his Church, 3 approves in this his rule, and 4 distinguisheth from him that *labours in the Word and Doctrine*; this is plainly the *Ruling-Elder*, and

and here is evidently the *Divine right* of his office. Such a *divine Approbation* of his office, teſtified in Scripture, implies no leſſe then a *divine inſtitution* thereof.

Minor. *But the officers mentioned in* 1 Tim. 5. 17. *are according to the word of Chriſt, ſtiled Elders, inveſted with rule in the church: approved of God in their rule, and yet diſtinct from all them that labour in the word and doctrine.* This *aſſumption* may be thus evidenced by parts.

1. *The officers mentioned here in this Word of Chriſt, are ſtiled* πρεσβύτεροι Elders. This Greek word πρεσβύτερος *Elder*, is as much as the Hebrew word זָקֵן *zaken*, often uſed in the old Teſtament. It is uſed in the New Teſtament chiefly in three ſeveral ſenſes: 1. *For men of antient time, not now living*; and ſo it is oppoſed to *Modern: Tradition of Elders*, Matth. 15. 2. i.e *of them of old time*, ſee Matth. 5. 21. 2. *For Elders in age now living*, ſo it is oppoſed to *Younger*, 1 Tim. 5. 1. 1 Pet. 5. 5. 3. *For Elders in function or office*, oppoſed to *private men* not in office, as Act. 14. 23. and in this laſt ſenſe it is to be taken in this place, an office of *Ruling* being here aſcribed to theſe *Elders*. They are called *Elders*, ſay ſome, becauſe for the moſt part they were choſen out of the elder ſort of men: others better, from the maturity of knowledg, wiſedome, gifts, gravity, piety, &c. which ought to be in them. This name πρεσβύτερος *Elder*, ſeems to have *Rule* and *Authority* written upon it, when applied to any *Church-officer:* and it is by the Septuagint often aſcribed to *Rulers Political*, *Elders in the gate*, Judg. 8. 14. Ruth 4. 2, 3. 1 Sam. 5. 3. 1 Chron. 11. 3. In this place (as it is well noted by ſome) the word *Elders* is a *Genus*, a generall attribute, agreeing both to them that *rule well*, and alſo to thoſe *that labour in the Word and Doctrine*: the one ſort *onely rule*; the other ſort *both rule and preach*: but both ſorts are *Elders*.

[r] *Mr Rutherford in his* Due Right of Preſbyteries. *p.* 145.

2. *The officers here mentioned are not onely ſtiled Elders, but inveſted with rule in the Church.* For it is plain both by the text and context duly conſidered, and the Apoſtles ſcope in writing of this Epiſtle, 1 *Tim.* 3. 15. that theſe *Elders* are officers in the Church. And that in the Church they are veſted with *rule*, appears not only by their Name of *Elders*, πρεσβύτεροι, which when applyed to officers, imports *Rule, Authority*, &c. as hath

been said; but also by the Adjunct Participle προεστῶτες *that rule*, or *ruling*, annexed to *Elders*: *Let the Elders ruling well*---So that here we have not onely the office, *the thing*, but *the very name* of *ruling Elders*. The word seems to be a Military term, for Captains and Commanders in an Army, *foremost-standers*, (as the word imports) that lead on and command all the rest that follow them: hence *metaphorically* used for the *foremost-standers*, *Rulers*, *Governours in the Church*. It noteth not onely those that go before others by *Doctrine*, or *good Example*; but that *govern* and *rule* others by *authority*; For, 1. Thus the word is used in Scripture, *One that ruleth well his own house* (Τοῦ ἰδίου οἴκου καλῶς προϊσάμενον) *having his children in subjection with all gravity*, 1 Tim 3. 4. where it a plainly notes an authoritative Ruling:---Again, *if a man know not how to rule his own house* (τοῦ ἰδίου οἴκου προστῆναι---) 1 *Tim.* 3. 5. And again, *Ruling their children and their own houses well* (τέκνων καλῶς προϊσταμένους) 1 *Tim.* 3. 12. and can any man be so absurd as to think that a Master of a family hath not a proper authoritative rule over his own children and family, but rules them only by doctrine and example?

2. Thus learned Divines interpret this word of rule, as *Calvin*, *Beza*, *Bullinger*, *Gualter*, *Arias Montanus*, &c. on the place. And [a] *Salmasius*, well skilled in the Greek, puts a difference betwixt προστασία *Ruling*, and προεστασία a *first-standing*, that notes a power of authority, rule, jurisdiction, &c. this a priority of precedency or place. 3. Accurate Grecians thus use the word to denote *Authority*, as [b] Mr *Gillespye* in his late learned book hath observed out of *Dionysius Areopagita*, and *Plato*. So that the holy Ghost here calling them *Ruling Elders*, implyes they are vested with *Rule*: and those that deny this place to hold out two sorts of *Elders*, yet confesse it holds out two sorts of Acts, *Ruling* and *Preaching*.

[a] *Salmas. de Primat. Papa. p. 18, 19.*

[b] *Aarons Rod blossoming. lib. 2. cap. 9. p. 271.*

3. *These Ruling Elders are here approved of God in their rule*; and that two wayes: *viz.* 1. In that Gods Spirit here *commends* their ruling, being duly discharged, καλῶς προεστῶτες, *Ruling well, excellently*, &c. did no Rule in the Church belong to them for *matter*, God would never commend or approve them for the *manner*. He cannot be accounted with God to do any thing *well*, that hath no right to do it all. 2. In that Gods Spirit

Spirit here *commands* their well-ruling to be honourably rewarded, διπλῆς τιμῆς ἀξιούσθωσαν, *Let them be counted worthy of double honour*; or, *Let them be dignified with double honour*: here's not only reward, but an eminent reward appointed them, and that urged from Scripture, *ver.* 18. where God thus appoints rewards, he *approves* that for which he rewards; and what God thus *approves* is *jure divino*. See Part 1 Chap. V.

4. Yet finally, *These Elders, veſted with rule in the Church, and divinely approved in their rule, are diſtinct from all them that labour in the word and doctrine.* This may thus be evidenced from the Text, as [a] ſome have well obſerved: For, 1. Here's a *Genus*, a *Generall*, under which the *ſeverall kinds* of officers here ſpoken of are comprehended, πρεσβύτεροι, *Elders*, all here mentioned are *Elders*. 2. Here are two diſtinct *Species* or kinds of *Elders*, viz. οἱ καλῶς προεστῶτες, *thoſe that rule well*, there's one kind: and οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, *they that labour in the Word* (as the *Paſtours*;) *and Doctrine*, (as the *Doctors* and *Teachers*) here is the other kind. 3. Here are two participles expreſſing theſe two *ſpecies* or *kinds of Elders*, προεστῶτες *Ruling*, and κοπιῶντες *labouring*—thoſe only rule, that's all their work; and therfore here are called *ruling Elders non quia ſoli, ſed quia ſolùm præſunt*: but theſe not onely rule, but over and beſides, *they labour in the Word and Doctrine*. 4. Here are two diſtinct Articles οἱ and οἱ, diſtinctly annexed to theſe two Participles, οἱ προεστῶτες, *they that rule*; οἱ κοπιῶντες *they that labour*. 5. Finally, here is an eminent *diſcretive Particle* ſet betwixt theſe two kinds of Elders, theſe two Participles, theſe two Articles, evidently diſtinguiſhing one from the other, *viz.* μάλιστα, *Eſpecially they that labour in the Word*, &c. intimating, that as there were ſome *ruling Elders* that did *labour in the Word and Doctrine*, ſo there were others that did *rule*, and not *labour in the word*: both were worthy of double honour, but *eſpecially* they that both *ruled* and *laboured* in the word alſo. And whereſoever this word μάλιστα *eſpecially*, is uſed in all the New Teſtament, it is uſed to diſtinguiſh thing from thing, perſon from perſon, that are ſpoken of; as, *Let us doe good to all, but* (μάλιστα) *eſpecially to thoſe of the houſhold of faith*, Gal. 6. 10. therefore there were ſome *of the houſhold of faith*, and ſome

[a] Mr. *Rutherford in his due rights of Preſbyteries, chap. 7 ſect. 7. p. 145. 146. 147.*

been said; but also by the Adjunct Participle προεστῶτες *that rule*, or *ruling*, annexed to *Elders*; *Let the Elders ruling well*.---So that here we have not onely the office, *the thing*, but *the very name* of *ruling Elders*. The word seems to be a Military term; for Captains and Commanders in an Army, *foremost-standers*, (as the word imports) that lead on and command all the rest that follow them: hence *metaphorically* used for the *foremost-standers*, *Rulers*, *Governours in the Church*. It noteth not onely those that go before others by *Doctrine*, or *good Example*; but that *govern* and *rule* others by *authority*; For, 1. Thus the word is used in Scripture, *One that ruleth well his own house* (Τοῦ ἰδίου οἴκου καλῶς προϊσταμένου) *having his children in subjection with all gravity*, 1 Tim 3. 4. where it plainly notes an authoritative Ruling.---Again, *if a man know not how to rule his own house* (τοῦ ἰδίου οἴκου προστῆναι---) 1 *Tim.* 3. 5. And again, *Ruling their children and their own houses well* (τέκνων καλῶς προϊσταμένους) 1 *Tim.* 3. 12. and can any man be so absurd as to think that a Master of a family hath not a proper authoritative rule over his own children and family, but rules them only by doctrine and example?

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4. Yet finally, *These Elders, vested with rule in the Church, and divinely approved in their rule, are distinct from all them that labour in the word and doctrine.* This may thus be evidenced from the Text, as [a] some have well observed: For, 1. Here's a *Genus*, a *Generall*, under which the *severall kinds* of officers here spoken of are comprehended, πρεσβύτεροι, *Elders*, all here mentioned are *Elders*. 2. Here are two distinct *Species* or kinds of *Elders*, *viz.* οἱ καλῶς προεστῶτες, *those that rule well*, there's one kind: and οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, *they that labour in the Word* (as the *Pastours*;) *and Doctrine*, (as the *Doctors* and *Teachers*) here is the other kind. 3. Here are two participles expressing these two *species* or *kinds of Elders*, προεστῶτες *Ruling*, and κοπιῶντες *labouring*—those only rule, that's all their work; and therfore here are called *ruling Elders non quia soli, sed quia solùm præsunt*: but these not onely rule, but over and besides, *they labour in the Word and Doctrine*. 4. Here are two distinct Articles οἱ and οἱ, distinctly annexed to these two Participles, οἱ προεστῶτες, *they that rule*; οἱ κοπιῶντες *they that labour*. 5. Finally, here is an eminent *disjunctive Particle* set betwixt these two kinds of Elders, these two Participles, these two Articles, evidently distinguishing one from the other, *viz.* μάλιστα, *especially they that labour in the Word*, &c. intimating, that as there were some *ruling Elders* that did *labour in the Word and Doctrine*, so there were others that did *rule*, and not *labour in the Word*: both were worthy of double honour, but *especially* they that both *ruled* and *laboured* in the word also. And wheresoever this word μάλιστα *especially*, is used in all the New Testament, it is used to distinguish thing from thing, person from person, that are spoken of; as, *Let us doe good to all, but* (μάλιστα) *especially to those of the houshold of faith*, Gal. 6. 10. therefore there were some *of the houshold of faith*, and some

[a] Mr. *Rutherford in his due rights of Presbyteries, chap. 7. sect. 7. p. 145. 146, 147.*

that were not; and accordingly we must put a difference in doing good to them. *All the Saints salute you, especially,* (μάλιστα) *those of Cæsars household,* some Saints not of his household; all saluted them, but *especially those of Cæsars household. He that provides not for his own,* (μάλιστα) *especially for them of his own house, he hath denyed the faith*--1 Tim. 5. 8. A believer is to provide for his friends and kindred, but especially *for those of his owne house,* wife and children. See also 1 *Tim.* 4. 10. *Tit.* 1. 11. 2 *Tim.* 4. 13. 2 *Pet.* 2 10. *Act.* 20 38. and 26. 3. in all which places the word *especially* μάλιστα, is used as a *discretive Particle,* to distinguish one thing from another, without which distinction wee shall but make non-sense in interpreting those places. And generally the [b] best interpreters do from this text conclude, that there were two sorts of Elders, *viz.* the *ruling Elder* that onely *ruled;* the *preaching Elder,* that besides his *Ruling, laboured in the Word and Doctrine* also.

[b] *Maximè* μάλιστα Duplices igitur Presbyteri fuerunt: quum uni vacarent Gubernationi, alteri sermoni & Orationi *Beza in* 1 *Tim.* 5. 17. Hoc præceptum primò illustrat distributione & collatione imperium. Distribuit enim Presbyteros in eos qui ita præerant disciplinæ Ecclesiasticæ, ut tamen publicè non docerent, & eos qui simul docebant. *Piscat. Analys. in loc.* Colligere autem hinc licet, duo fuisse tunc Presbyterorum genera, quia non omnes ad docendum ordinabantur; nam aperte verbu sonant, quosdam bene & honestè præfuisse, quibus tamen non erant commissæ docendi partes. Et sanè ex populo deligebantur graves & probati homines, qui unâ cum Pastoribus communi consilio & authoritate Ecclesiæ disciplinam administrarent, ac essent quasi Censores moribus corrigendis. Hunc morem Ambrosius abolevisse conqueritur, Doctorum ignavia, vel potiùs superbia, dum soli volunt eminere. *Calvin. in* 1 *Tim.* 5. 17 *Vide Danæum & alios in loc.*

Now therefore seeing the officers here mentioned are, 1 *according to the word of Christ,* (for this is the word of Christ) *stiled Elders,* 2 *vested with Rule,* 3 *approved of God in their rule,* and yet 4 *distinct from all that labour in the Word and Doctrine,* as hath been particularly proved; we may conclude, that,

Concl. *Therefore the officers here mentioned are the ruling Elders in the Church* (which we inquire after) *and that* jure divino.

But against this place of 1 *Tim.* 5. 17. and the Argument from it, divers cavils and exceptions are made; let them have a briefe solution.

Except. 1. There were two sorts of *Elders,* some labouring in the Word and Doctrine, some taking care of the poor, *viz.* *Deacons;*

Deacons; both were worthy of double honour, especially they that laboured in the word, &c.[c] *Bilson.*

[c] *Bilson's Perpetual Government of Christs Church, cha.* 10. *p.* 130, 131. *in quarto, printed An.* 1610.

Answ. 1. This is a new distinction of *Elders* without warrant of Scripture, *Deacons* are no where in all the New Testament stiled πρεσβύτεροι *Elders*, [d] nay, they are contradistinguished from *elders*, both *Teaching* and *Ruling*. *He that giveth*, let him do it *with simplicity*: *He that ruleth, with diligence*, Rom. 12.8. *Helps*, *Governments*, 1 Cor. 12.28. Compare also *Tit.* 1.5, 6. &c. 1 *Tim.* 3.2. &c. with 1 *Tim.* 3, 8. &c. 2. As *Deacons* are not *elders*, so *Deacons* have no *Rule in the Church*; It's true, they are to *rule their children and their own houses well*, 1 Tim. 3. 12. this is onely *Family-Rule*: but as for the Church, their office therein is to be *Helps*, 1 Cor. 12.28. *to distribute*, Rom. 12.8. Διακονεῖν τραπέζαις, *to serve tables*, Act. 6.2, 3. but no *rule* is ascribed to them.

[d] *Altar, Damas. cap.* 12. *p.* 918. *& page* 920.

Ex 2. But by *ruling wel*, some understand *living wel*, leading an holy exemplary life. The Apostle would have Ministers not onely to *live wel* themselves, but also to feed others by the word and Doctrine: They that live well are to be double honoured, especially they who labour in the word, &c. as 1 *Tnes.* 5. 12, 13.

[e] B. *King in his Serm. on Cant.* 8.

[f] *Bilson in his Perpetual Government of Christs Church, c.* 10. *p.* 132. *&c. prim. An.* 1610

[e] B. *King.* [f] *Bilson.*

Answ. 1. The Apostle here speaks rather of *officers*, then of *acts of office*: of *Persons* rather then of *duties*, if this phrase be observed. 2. *Living wel* is not *ruling wel* here in the Apostles sense, who intends the rule of *elders* over others; he that lives well, rules well *over himselfe*, not *over others*; else all that live well were Church-Rulers; *ducunt exemplo, non regunt authoritate*; they conduct by example, do not govern by authority, *Altar. Damasc. c.* 12. 3. If *wel ruling* be *wel living*, then *double honor*, double maintenance from the Church is due for *wel living*, 1 Tim. 5. 17. 18. consequently all that live well deserve this double honour. 4. This seemes to intimate that Ministers deserve double honour for *living wel*, though they preach not; how absurd! 5. [g] D. *Downham* once pleased with this glosse, after confessed it was not safe.

[g] *Down. Defen. lib.* 1. *c.* 4. *p.* 93.

Except. 3. Those that rule well may be meant of aged, infirm, superanuated Bishops, who cannot *labour in the Word and Doctrine*, [h] B. *King.*

B. *King in his Sermon on Cant.* 8. *page* 40.

Answ

Answ. 1. Here's no speech of *Prelaticall Bishops*, but of *Ruling* and *Preaching Elders* in this text. 2. How shall old decrepit *Bishops* rule well, when they cannot *labour in the word and Doctrine?* 3. By this glosse, the *Preathing Elders* that labour in the Word & Doctrine, should be preferred before the most ancient *Bishop* in *double honour*; such Doctrine would not long since have been very odious and Apocryphal to our late *Prelates*. 4. Those Preachers that have faithfully and constantly spent their strength, and worn out themselves with Ministeriall labour, that they cannot *Rule* nor *Preach* any longer, are yet worthy of double honour for all their former Travels in the service of Christ and his Church.

Except. 4. Among Ministers some did preach, others onely administred the Sacraments; so *Paul* sheweth that he preached and *laboured more then all the Apostles*, 1 Cor. 15. 10. but baptized few or none, 1 *Cor.* 1. 14. leaving that to be performed by others; and when *Paul* and *Barnabas* were companions, and their travels were equall, yet *Paul* is noted to have been the chief speaker, *Act.* 14. 12. all were worthy of double honour, but especially they who laboured in the Word and Doctrine: B. *Whitgift in his Defence against Cartwright* 1. *Reply.* This is one of *D. Fields three glosses. Field of the Church, lib.* 5. *chap.* 26.

Answ. 1. This Glosse imagineth such a Ministery in the Apostles times, as the Prelates had erected of late in their dayes, *viz.* many [i] dumb dogs that could not bark, nor preach at all, yet could administer the Sacraments by the old Service-Book. But the Apostles, [k] as *Cartwright* observes, allowed no such Ministers, will have every Bishop or preaching Elder to be both διδακτικὸς, *apt to teach*, and ἐλεγκτικὸς, *able to convince* 1 Tim. 3. 2. Tit. 1. 9. So that it was farre from *Paul* to countenance a non-preaching or seldome-preaching Ministery, by allowing any honour at all, much lesse a *double honour* to such. Sure, Preaching is one part, yea a most principall part or duty of the Ministers office, (as hath been evidenced before, Part 2. Chap. VII.) and shall he be *counted worthy of double honour*, that neglects a principall duty of his office? nay, he deserves not the very name of such an officer in the Church: why should he be called a *Pastour*, that doth not *feed?* or a *Teacher*,

[i] Bishops that have no tolerable gift of teaching, are like idols in their cases, or rather coffins, set up in the Churches choice. *Cartwr. Testam. Annot. in* 1 *Tim.* 5. 17.

[k] See *Cartwr.* 2. *Reply part* 2. *pag.* 31.

Teacher, that doth not *teach* his flock? &c. ſaith *Chryſoſt. Hom.* 15. *in* 1 *Tim.* 2. Why ſhould *Paul's labouring* be reſtrained here to his *Preaching* only? when *Paul* ſpeaks of his own *labour* elſewhere, he ſpeaks of it in another ſenſe. 2 Cor. 11. 27. *in labour and weariſomneſſe* — compare it with the context; and in this place that judicious [m] *Calvin* ſeemes rather to interpret it of other manner of *labour*, and [n] *Pareus* extends it beſides *Preaching* to divers other labours which *Paul* did undergoe. 3. What warrant doth this exception hold out for two ſorts of Miniſters here pretended, ſome *preaching*, others *onely adminiſtring the Sacraments?* This, *Paul preached much, baptized but few*: ergo *there were ſome that onely adminiſtred the Sacraments*; well concluded. Yet *Paul* baptized ſome, 1 *Cor.* 1. 14, 16. diſtributed the Lords Supper to ſome, *Act.* 20. 7, 11. ſo that he both preached & diſpenſed the Sacraments: Let any ſhew where any perſon diſpenſed the Sacraments, that was not a *Preacher*. Again, *Paul and Barnabas equally travelled together, but Paul was chief ſpeaker*: what then? ergo, *ſome laboured in the Word, others in the Sacraments only. A baculo ad angulum:* this is wofull Logick. 4. To whomſoever the power of diſpenſing the Sacraments was given by Chriſt, to them alſo power of preaching was given; diſpenſing the Word and Sacraments are joyned in the ſame Commiſſion, *Matth.* 28. 18, 19, 20. what Chriſt joynes together let not man put aſunder. 5. Touching the *preaching elder* there is mentioned onely one Act peculiar to his office, *viz. labouring in the Word*, &c. but *per ſynecdochen*, underſtand his diſpenſing the Sacraments alſo, and what elſe is peculiar to the *preaching Elders* office, though for brevity ſake it be not here named. *Altar. Damaſc. c.* 12. *p.* 919.

[m] Probabilius eſt de Apoſtolis ipſum loqui, quum illorum laboribus ſuos præfert. Ac omnino verum eſt cum fuiſſe reliquis ſuperiorem, non tantum multas ærumnas perferendo, ſubeundo multa diſcrimina, abſtinendo à rebus licitis, conſtanter omnia pericula ſpernendo: ſed quia Dominus ampliorem ſuccеſſum dabat ejus laboribus. Labotem enim accipio, pro fructu laboris qui extabat. *Calv. in* 1 *Cor.* 15. 10.

[n] Exponit quomodo non fuit inanis gratia, ab effectu: quia plus omnibus aliis laboravit: nempe gratiæ impulſu prædicando Evangelium, tolerando moleſtias, afflictiones, perſecutiones, quas deſcribet ſecunda Epiſtola, c. 12. *Pareus in* 1 *Cor.* 15. 10.

Except. 5. By *Elders that rule well* may be meant certain *Governours*, or *Minor Magiſtrates* choſen to compoſe Controverſies, or civill ſtrifes. *Bridges in his Defence*, p. 868. Sutable hereunto is the late Eraſtian gloſſe, that by *Elders Ruling well*, may be meant, Kings, Parliament-men, and all Civill Governours. Mr. *Huſſey*, p. 8.

Anſw.

Answ. 1. It is notoriously known that in the Primitive times there was no *Christian Magistrate* in the Church, and for the Church to choose Heathen Judges or Magistrates to be *Arbitratours* or *Dayes-men* in Civill Controversies, is a thing utterly condemned by the Apostle, 1 *Cor.* 6. 1. &c. 2. The Apostle speaks here of *Ecclesiastically*, not of *Civill Officers*, as the latter phrase intimates. The main scope of this Epistle was to instruct *Timothy* how *to behave himself* not in the Commonwealth, but *in the Church of God*, 1 Tim. 3. 15 and here he speaks of such officers as were in being in the Church at that time. 3. If Kings, Parliament-men, and all Civill Governours be these *Ruling Elders*, then Ministers have not only an equall share with them in Government, by this text, which the *Erastians* will not like well; but also are to have a superiour honour or Maintenance then Kings, Parliament-men, and all Civill Governours. Certainly the Magistrates will never triumph in this glosse, nor thank them that devised it. 4.° *Sutlive* seemes to be against this opinion (though no great friend to *Ruling Elders*) saying, *Beza best proves many words, to prove that the Judges in* 1 *Cor.* 6. *were not of the number of Presbyters, which truly I my selfe should easily grant him. For there were none such ever constituted.* 5. This is a novell interpretation, as ᵖ some observe, unknown among ancient writers; *Et est ista interpretatio nulli veterum cognita.*

Except 6. Those words [*especially they who labour in the Word and Doctrine*] are added to the former exegetically, to teach us who they are that *Rule Well, viz. they who labour* much, *in the Word and Doctrine*; and not to distinguish them *that labour in the Word, from Elders ruling well*; as if *Paul* had said, *Let the Elders that rule well be counted worthy of double honour, greatly labouring* (*maximè laborantes*) *in the word*, &c. For μάλιστα here more aptly signifies [*much, greatly*] then *especially*. For though μάλιστα δὲ signifieth *especially*, yet μάλιστα alone without the adversative δὲ (as it is here) signifies *much, greatly*. ᑫ *Sutlive.*

Answ. 1. If this sentence [*especially they who labour*, &c.] were added only exegetically, to explain who are *well Ruling Elders*, *viz.* such as *greatly labour in the Word*, &c. then few of the *Prelatical Bishops* were to be counted *well ruling Elders*, for very few, if any of them, were guilty *of labouring greatly in the Word and Doctrine*

° Multa verba facit Beza ut probet judices 1 Cor. 6. non fuisse ex Presbyterorum Ecclesiasticorum numero: quod quidem ego ipse facilè concesserim. Nulli enim unquam hujusmodi constituti sunt. *Sutliv. in disput. de Presbyterio p.* 82.

ᵖ *Alstet. Damas. c.* 12. *p.* 919.

ᑫ *Mat. Sutliv. de Presbyterio, cap* 12. *p.* 72, 73. *edit. Ann.* 1, 91.

Doctrine. 2. Then also the Apostle would have said, either μάλιστα κοπιῶντες, *who especially labour*, or simply without the Article μάλιστα κοπιῶντες, *especially labouring*; then μάλιστα οἱ κοπιῶντες, *especially they who labour*, as here he doth, carrying his speech rather to distinct persons and officers, then to distinct duties or actions. 3. This word μάλιστα *especially*, hath been already in the Minor Proposition proved to be rather *Discretive*, then *Exegeticall*; a terme of distinction to point out a severall sort of *Elders* from *only Ruling Elders*, rather then a terme of Explication, signifying who are to be reputed these *wel Ruling Elders*. 4. The word (μάλιστα) is used for a terme of distinction, even in those places where the adversative δὲ is not joyned to it, as in Tit. 1. 10. *For there are many unruly and vain talkers and deceivers, especially* (μάλιστα) *they of the Circumcision*; where μάλιστα distinguishes *them of the Circumcision*, from all other *vain talkers and deceivers*; and in 1 *Tim.* 4. 10. *Who is the Saviour of all men, especially* (μάλιστα) *of them that beleeve*; here μάλιστα without δὲ distinguishes *them that beleeve* from all other men, as capable of a *speciall salvation* from God; if here it were not a note of distinction, according to this glosse, we should thus reade the place, *Who is the Saviour of all men, greatly beleeving*; but this were cold comfort to weak Christians of little faith. So here μάλιστα, though δὲ be wanting, distinguisheth them *that labour in the Word and Doctrine*, from them that labour not therein, and yet *Rule well*.

Except. 7. It is one thing to *Preach*, another thing *to labour in the Word and Doctrine*. If there be here any distinction of *Elders*, it is betwixt those that labour more abundantly and painfully, and betwixt those that labour not so much. This Objection takes much with divers (*Sutlive.* (So, as Mr *G. Gillespie* alleadgeth them, *Saravia de diverſ. Grad. Miniſt. Evang.* c. 13. *Tilen. Paranes. cap.* 11 *p.* 38. and B. *Hall's Assert. of Episcopacy by Divine Right*, p. 219.) B. *Bilson* much presses this Objection from the emphasis of the word κοπιῶντες, *labouring*; which signifying *to endeavour any thing with greater striving and contention*, &c. to this sense, *Let the Elders that rule well be counted worthy of double honour, especially they who labour and sweat*, &c. *in the Word, who give themselves even to be tyred and broken with labours*;

[r] Distinguit operantes, non explicat conditionem operis. Si conditionem operis explicare voluisset Apostolus, usus fuisset voce πολλά, ut Rom. 16. 12. vel πρῶτον, 1 Cor. 15. 10. *Altar. Damasc. cap.* 12. *p.* 919, 920.

Mar. Sulliv. de Presbyterio, cap. 12. *p.* 72, 73. *Edit. Ann.* 1591. *in quarto.*

Mr *G. Gillespie in his Assertion of the Government of the Church of Scotland. part.* 1. *cha.* 7. *p.* 50, 51.

[a] *Bilſon's Perpetuall Governments of Chriſts Church, chap.* 10. *p.* 133, 134. *printed Ann.* 1610.

labours; and this (ſaith he) is the genuine ſignificatioh of the word κοπιῶν, when it is borrowed from the labour of the body, to denote the contention or ſtriving of the minde, &c. [a] *Bilſon.*

Anſw. 1. This gloſſe takes it for granted, that this text ſpeaks *only of preaching*, or the Miniſtery of the Word, and therein of the *leſſer*, or *greater paines* taken: which (beſides that it begs the thing in Queſtion) makes the Miniſtry of the Word common to both ſorts here diſtinctly ſpoken of, whereas rather the plain current of the text makes *Ruling* common to both, over and beyond which the Preaching Elder *labours in the Word.* 2. Doth not this interpretation allow a double honour to Miniſters that labour not ſo much as others in the Word——? and can we thinke that laborious *Paul* intended to dignifie, patronize, or encourage idle drones, lazy, ſluggiſh, ſeldome Preachers? Miniſters muſt be exceeding inſtant and laborious in their Miniſtry, 2 *Tim.* 4. 1, 2, 3. * If this were the ſenſe, only to preferre the greater before the leſſe labour in the Miniſtry, the Apoſtle would have uſed this order of words, *Let the Elders that rule wellbe counted worthy of double honour, eſpecially they who labour, &c. take upon themſelves more weighty cares.* For thoſe words [*in the Word and Doctrine*] ſhould either have been quite omitted, as now was expreſſed: or ſhould have been inſerted immediately after them that rule well, and before the word [x] *eſpecially*, to this effect, *Let the Elders that rule well and preach the Word and Doctrine well, be counted worthy of double honour; but eſpecially thoſe who labour much in well Ruling and in well Preaching.* in ſuch an Expreſſion the caſe had been very cleare and evident. 4. Should this Comment ſtand, that they *who labour more* in the Miniſtry then others, ſhould have more honour, more maintenance then others, how many emulations, and contentions were this likely to procure? Who ſhall undertake to proportion the honour and reward, according to the proportion of every Miniſters labour? 5. As for the Criticiſme of the word κοπιῶντες, which

* *Altar. Damaſc.* 12. *p.* 944.

[x] Hæc vox non diſtinguit labores aut onera eorundem inter ſe, ita ut unus magis minúſve alterò dicatur laborare in uno eodemque Presbyterati munere. Sic enim debuiſſet dicere; Qui bene præſunt & verbi laborant aut miniſtrant in Sermone & Doctrina, Presbyteri, duplici honore digni ſunt; maxime qui in verbo & Doctrina κοπιῶντες, i. e. ſe deſtituant. *Bilſon ibidem Ubrandi, p.* 268. *as Altare Damaſcenum* alleadges him *rep.* 12. *p.* 944.

which *Bilſon* layes ſo much upon: Theſe things are evident, 1. That here κοπιῶντες, *labouring*, ſignifies emphatically nothing elſe but that *labour, care, diligence, ſolicitude*, &c. which the nature of the Paſtorall Office requires in every faithfull Paſtour; as is implyed 1 *Theſ.* 5. 12, 13. *Know them which labour* (κοπιῶντας) *among you, and are over you in the Lord*—and the Apoſtle ſaith that every Miniſter *ſhall receive a reward* (κατὰ τὸν ἴδιον κόπον) *according to his own labour*, 1 Cor 3. 8. Such labour and diligence alſo is required in them that Rule, whilſt they are charged to *Rule*, ἐν σπουδῇ, *with diligence*, Rom. 12. 8. which is as much as ἐν κόπῳ *with labour*; yea, the common charity of Chriſtians hath its labour; and this very word κόπος *labour*, is aſcribed thereunto: *labour of love*, 1 Theſ. 1. 3. Heb. 6. 10. 2. That if the Apoſtle had here intended the *extraordinary labour* of ſome Miniſters above others, not ordinarily required of all, he would have taken a more emphaticall word to have ſet it out, as he is wont to doe in ſome other caſes; he would rather have ſaid μοχθοῦντες, then κοπιῶντες, (ſaith [m] *Cartwright*) μόχθος noting a *greater labour*, κόπος a *leſſer labour*: κόπος ſignifies *labour joyned with care and ſolicitude*, but μόχθος notes *a labour whereby a man is wearied and ſpent through the preſſing weight and difficulty of the labour*; conſider theſe places wherein theſe words are thus uſed, 2 *Cor.* 11. 27. ἐν κόπῳ καὶ μόχθῳ, *in labour and wearineſſe*——— 1 Theſ. 2. 9. *For ye remembred brethren* (τὸν κόπον ἡμῶν καὶ τὸν μόχθον) *our labour and wearineſſe*. 6. Finally, *if there be but one kind of Church-officers here noted, then* (ſaith that learned [n] *Cartwright*) *the words* [eſpecially thoſe that labour] *do not cauſe the Apoſtles ſpeech to riſe, but to fall; not to goe forward, but to goe backward: For to teach worthily and ſingularly* (καλῶς) *is more then to teach painfully: for the firſt doth note all that which may be required in a worthy Teacher, where the latter noteth one vertue only of paines taking.* This the onely Objection againſt 1 *Tim.* 5. 17. which *Cartwright* anſwers in his *Annot. upon Rhem. Teſt. in loc. ubi vide plura.*

[m] *Cartwrig. in Rhem. Teſt. Annot. in 1 Tim. 5. 17.*

[n] *Cartwright. Annot. in Rhem. Teſt. in 1 Tim. 1. 17.*

Exeept. 8. Though it could be evinced, that here the Apoſtle ſpeaks of ſome other *Elders*, beſides the Miniſters of the Word, yet what advantage can this be for the proof of *Ruling Elders?* For the Apoſtle being to prove that the Miniſters of the Word

ought to be honoured, *i. e.* maintained; why might he not uſe this generall Propoſition, That all Rulers, whether publick or domeſtick, whether Civil or Eccleſiaſtical are to be honoured? And when the Apoſtle ſpeaketh of the Qualifications of Deacons, he requires them to be ſuch as have ruled their owne houſes well. [h] *Sutlive.*

Mat. Sutliv, de Presbyterio, c. 12. p. 72, 73. edit. An. 1591.

Anſw. 1. This ſlight gloſſe might have appeared more tolerable and plauſible, were it not, partly that the grand ſcope of the Apoſtle in this Chapter and Epiſtle were to direct about Church-officers and Church-affaires, as both the context, and 1 *Tim.* 3. 14, 15. clearly evidence; and partly, had the word προεστῶτες *Rulers*, been expreſſed alone in the text, and the word πρεσβύτεροι *Elders*, left out; but ſeeing that the Apoſtle ſpeaks not *generally* of *them that rule well*, but *particularly* of *the Elders that rule well* in the Church: here is no place for this poore jejune gloſſe. 2. Had the Apoſtle here intended ſuch a laxe and generall Propoſition for all ſorts of *Rulers*, then had he alſo meant that an honourable maintenance is due from the Church to domeſtick as well as publick, yea to Civill as well as Eccleſiaſticall Rulers: then the Church ſhould have charge enough: yea, and then ſhould Miniſters of the Word (according to this Interpretation) have more honour and maintenance then any other Rulers domeſtick or publick, Civill or Eccleſiaſticall. Magiſtrates will never thank him for this gloſſe. 3. Though ſome kinde of skill to *Rule* and governe be required in *Deacons*, yet that is no publick rule in the Church, but a private rule in their own houſes onely, which the Apoſtle mentions 1 *Tim.* 3. 12.

[h] *Altar. Damaſc. cap.* 12. *p.* 920.

Except. 9. But theſe καλῶς προεστῶτες well ruling Presbyters, may be referred to theſe Paſtours and Teachers, which were *reſident* in every Church, who therefore are properly ſaid προϊστάσθαι, i. e. *to have care and inſpection* of the faithfull, as being affixed to that place for that end: but the word κοπιῶντες *labouring*, or *they that labour*, may be referred to them who *travelled* up and down for the viſiting and confirming of the Churches, [k] *Bilſon.* This is another of Dr *Fields* Gloſſes; *There were ſome* (ſaith he) *that remained in ſome certain places for the guiding and governing of ſuch as were already won by*

[k] *Bilſon's Perpetual Government of Chriſts Church, cha.* 10. *pag.* 134, 135, 136. *print. An.* 1610. *D. Field of the Church, Book* 5. *chap.*

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the preaching of the Gospel: others that travelled with great labour and pains from place to place to spread the knowledge of God into all parts, and to preach Christ crucified to such as never heard of him before. Both these were worthy of double honour, but the later that builded not upon another mans foundation, more especially then the former, that did but keep that which others had gotten, and govern those that others have gained.

Answ. 1. If this be the sense, that there were some Ministers fixed, and limited to particular places and Churches; others unfixed having an unlimited Commission, and these are to be especially honoured: then the meaning is, that the Apostles and Evangelists who were unfixed, and had unlimited commissions, and laid the foundation; were to be especially honoured above Pastours and Teachers that were fixed and limited, and onely built upon their foundation. But how should this be the meaning? for, this seems a needlesse Exhortation, what Church would not readily yield an especiall honour to *Apostles* and *Evangelists* above *Pastours* and *Teachers*? This would savour too much of self-seeking in the Apostle and providing for his own honour. This implies that the text hath reference to *Apostles* and *Evangelists*, whereas it evidently speaks onely of ordinary *Ruling* and *preaching Presbyters*. 2. If this be the sense of D. *Field* and *Bilson*, that some meer *ordinary Presbyters* travelled laboriously to lay the foundation of Christianity, others were fixed to certain places to build upon that foundation: this seems to be false. For, we read that meer ordinary *Presbyters* were ordained for several Cities and places as their peculiar charges, whom they were to feed, and with whom they were to remain, as *Act.* 14.23 *Tit.* 1.5. herewith compare *Act.* 20.28. 1 *Pet.* 5.2. 1 *Thes.* 5.12. But that *meer ordinary Presbyters* were ordained and imployed in the Church without limitation of Commission, where can it be evidenced in all the Scriptures? *Presbyteri vagi*, wandring Presbyters are no where commended; *wandring stars* are condemned *Jude* v. 13. 3. To refer the word *κοπιῶντες* to them that travelled from place to place for visiting and confirming of the Churches, is very weak, and unjustifiable in this place. For, this clashes with Dr *Fields* former Glosse, mentioned *Except.* 4. limiting

ing κοπιῶντες to Preaching; but any thing for a preſent ſhift: This word is ſometimes given to the Apoſtle, as 1 *Corin.* 15.10. 2 *Corinth.* 11.27. but where are Apoſtles and Evangeliſts called κοπιῶντες *labouring*, meerly in reſpect of their travelling from place to place, to lay the foundation of Chriſtianity, therby to diſtinguiſh them from ordinary *Paſtours* and *Teachers*? Nay, the Apoſtle himſelf makes τοὺς προϊσταμένους, *them that rule*, and τοὺς κοπιῶντας *them that labour*, the ſame, 1 *Theſ.* 5.12 13. So here in 1 *Tim.* 5. 17. *they that rule—and they that labour*— are the ſame, *i.e.* both of them *ordinary Preſbyters*, both of them *Ruling*, onely to one of them the office of *labouring in the Word and Doctrine* is ſuperadded, yea, the very women that were godly, were ſaid, *to labour* κοπιᾶν *in the Lord*, Rom. 16. 6,12. not for their far travels up and down ſeverall Countries to propagate the Goſpel; for where are *Mary* and *Perſis* reported to have ſo done? yet doubtleſs ſuch good women privately laboured much to bring in others, eſpecially of their own ſexe, to hear the Apoſtles, and entertain the Goſpel; and if the women may be ſaid to *labour much in the Lord*, in reſpect of their private endeavors; how much more may labor be aſcribed to Presbyters in reſpect of both their private and publick employments? So that this word κοπιῶντες, which is applyed in Scripture not onely to ordinary Presbyters, but alſo to women, cannot (without violence) be drawn peculiarly to ſignifie Apoſtles and Evangeliſts, as this *Exception* intends.

Except. 10. Seeing in every Miniſter of the Word three things are requiſite, unblameableneſſe of life, dexterity of governing, and integrity of Doctrine: the two firſt are commended here, but eſpecially the labour in Doctrine above them both; therefore here are ſet down not a two-fold order of Presbyters, but onely two parts of the Paſtorall office, Preaching and governing; both which the Apoſtle joynes in the office of Paſtours, 1 *Theſ.* 5. 12, 13.[l] *Bilſon.* This alſo is another interpretation which [m] *Field* mentions. *The Guides of the Church are worthy of double honour both in reſpect of governing and teaching, but ſpecially, for their pains in teaching*; *ſo noting two parts or duties of Preſbyteriall offices, not two ſorts of Preſbyters.*

[l] *Bilſon's Perpetual Government of Chriſts Church, c.* 10 *p.* 132, 133. *printed Ann.* 1591.

[m] *D Field of the Church Book* 5. *Chap.* 26.

Anſw.

Anſw. 1. It's true, Paſtours have power both of ruling and Preaching belonging to their office, as is intimated 1 *Theſ.* 5.12,13. and *Heb.*13.7. and in other places: but doth it therefore follow, that none have power of Ruling, but thoſe that have power of Preaching? or that this text of 1 *Tim* 5.17. intends onely thoſe Rulers that preach? 2. *Bilſon* in this *Exception* confeſſeth that κοπιῶντες belongs to ordinary *fixed Paſtours*, and therefore contradicts himſelfe in his former objection, wherein he would have appropriated it to *unfixed Apoſtles* and *Evangeliſts*; yea, by this gloſſe it is granted, that *Preaching Presbyters* are to be more honored then *non-preaching ruling Prelates*. Theſe are miſerable ſhifts and evaſions, whereby they are neceſſitated thus to wound their own friends, and croſſe their own principles. 3. According to this gloſſe, this ſhould be the ſenſe, *Let the Miniſters that rule well by good life, and skilful government, be counted worthy of double honour, eſpecially they who labour in the Word and Doctrine.* Now doth not this tacitely inſinuate, that ſome Miniſters may rule wel, and be worthy of double honour, though they labour not in the Word and Doctrine? and how abſurd were this? but if the text be interpreted not of ſeveral acts of the ſame office, but of ſeveral ſorts of officers, this abſurdity is prevented, *Let Ruling Elders be double honoured, eſpecially Elders that both rule and preach.* 4. The text evidently ſpeaks not of duties, but of perſons; not of acts, but of agents; not of offices but of officers: for it is not ſaid, *Let the Elders be counted worthy of double honour, for well-ruling; eſpecially for labouring* — but, *Let the Elders that rule well* — *eſpecially they that labour in the Word*, &c. So that this gloſſe is vain, and againſt the plain letter of the Text.

Except. 11. Though the Emphaſis of the word κοπιῶντες, *they that labour*, be not to be neglected, yet the difference betwixt Presbyters is not put by that word, but by thoſe [*in the Word and Doctrine.*] This notes not two kinds of Presbyters, but two offices of Miniſters and Paſtours, one generall, to *rule well*; another ſpecial, *to labour in the Word and Doctrine.* To rule well, ſaith *Hierome*, is (*implere officium ſuum*) to fullfill his office; or as the *Syriack* interpreter expounds it, *to behave them-*

themſelves well in their place; or as the Scripture ſpeaks, *To go in and out before Gods people as becomes them, going before them in good works, in their private converſations, and alſo in their publick adminiſtrations*: whence the Apoſtle makes here a compariſon betwixt the duties of Miniſters, thus, All Presbyters that generally diſcharge their office well are worthy of double honour; eſpecially they who labour in the word, which is a primary part of their office. s D. *Downham*. See *Altar. Damaſc. c.* 12. *p.* 924.

s *Downham in his ſermon preached at Lambeth, Apr.* 17, 1608, *p.* 9, 10, 11.

Anſw. 1. For ſubſtance this Objection is the ſame with Object. 10. already anſwered, therefore much more needs not to be added. 2. It is to be noted, that the Apoſtle ſaith not, *Let the Presbyters that rule well be counted worthy of double honour, eſpecially becauſe they labour in the Word---for then he ſhould have pointed at the diſtinct offices of Miniſters*; but he ſaith, *Eſpecially they that labour* οἱ κοπιῶντες---which clearly carries the ſenſe to the diſtinction of *Elders* themſelves, who have diſtinct imployments. 3. If preaching Presbyters onely ſhould here be meant, and under that phraſe [*that rule well*] their whole office in general, and the right managing thereof, ſhould be contained; whereas *labouring in the Word and Doctrine* (as this *Exception* implies) is but one part thereof, then hence it would inevitably follow, that a Miniſter deſerves more honour for the well adminiſtration of one part of his office onely, then for the well managing of the whole: how abſurd! Here therefore the Apoſtle doth not compare one primary part of the Paſtours office, with the whole office and all the parts thereof; but one ſort of Presbyters with another, diſtinguiſhing the *meer ruling Presbyter*, from the *ruling and preaching Presbyter*; as that acute and learned h *Whitaker* hath well obſerved.

h Iſtis verbis diſcrè diſtinguit Apoſtolus inter Epiſcopos & Inſpectores Eccleſiæ, ſi omnes duplici honore digni qui bene præſunt, maximè ii qui laborant in Sermone & Doctrinâ, perſpicuum eſt fuiſſe aliquos qui non laborarunt. Nam ſi omnes fuiſſent tales, ſenſus eſſet abſurdus, ſed μᾶλλον ponit diſcrimen. Si dicerem, omnes Academici qui bene ſtudent, ſunt duplici honore digni, maximè ii qui laborant in ſtudio Theologiæ, vel innuo non omnes incumbere ſtudio Theologiæ, vel inſulsè loquor. Quamobrem fateor illum eſſe ſenſum maximè genuinum, quo Paſtores & Doctores diſcernuntur ab aliis qui ſolùm gubernabant, Rom. 12. 8. de quibus in Ambroſio legimus in 1 Tim. 5. 17. Whitaker in Prælect. ut refert in refutatione Concionis Dounami Sbervodius. *Altar. Damaſc. cap.* 12. *p.* 925, 926. And elſewhere he notably hints his judgement for the meer Ruling Elder, Whitaker, contra Duræum, lib. 9. §. 47. pag. 222. b. in fol.

Except. 12. It is evident in the Text it ſelfe, that all theſe Elders here meant were *worthy of double honour*, whether they laboured or governed; which by St. *Paul*'s proofes preſently following, and by the conſent of all old and new writers, is meant of their Maintenance at the charges of the Church. (*Chryſoſt. Homil.* 15. *in* 1 *Tim.*5. *Hier. in* 1 *Tim.cap.*5. *Ambr. in* 1 *Tim.cap*5. *Calv. in* 1 *Tim.cap.*5. *Bullinger.in* 1 *Tim.ca.*5. *Beza in* 1 *Tim.*5.) Now that Lay-Judges and Cenſors of manners were in the Apoſtles time found at the expences of the Church, or by Gods Law ought to have their maintenance at the peoples hands, til I ſee it juſtly proved, I cannot believe it: which yet muſt be proved before this conſtruction can be admitted. [i] *Bilſon.* [k] *Sutlive.* [l] *Downham.*

[i] *Bilſon's Perpetuall Government of Chriſts Church, cha.* 10. *pag.* 129,130. *printed in Ann.* 1610. *in* 4to.

[k] At apud vos (ſaith *Sutlive* againſt *Beza*) nullam datis veſtris Presbyteris mercedem, aut ut ipſe loqueris, ſubſidium: ergo aut non videtur locutus de veſtris Presybteris, aut malè vos Apoſtoli præcepta ſervatis, *Mat. Sutliv de Presbyterio, &c cap.*12.*p.*73. *&* p.87.88. *edit. Ann.* 1591. *in quarto.* [l] Downhams Sermon preached at Lambeth *&c. p.*11.12.

Anſw. 1. This word [*Honor*,] notes (after the cuſtome of the Hebrews, *Exod.* 20.12.) *omne pium officium & ſubſidium*, i. e. *all pious offices and relief*, as [m] ſome note upon this place. This phraſe [*double Honour*] Interpreters expound either *Abſolutely* or *Comparatively*. *Abſolutely* thus; *double Honor*, i.e. great honour, ſo ſome; Maintenance in this life, happineſſe in the life to come, ſo others; Honour of Reverence to their perſons, and of Maintenance for their labours, ſo *Chryſoſt.* of which ſaith *Calvin*, [n] *Quod duplicem honorem interpretatur Chryſoſtomus, victum & reverentiam, non impugno*: i.e. *That Chryſoſtome interprets double honour to be Maintenance and Reverence, I impugne not. Comparatively* thus, *double honour* here ſeems to relate to what was before ſpoken, ver. 3. *Honor Widows that are Widows indeed.* Now here he intimates, that though widows are to be honoured, yet theſe ſhould be much more honoured; they ſhould have ſingle, theſe double honour. [o] *Calv. & Danæus in loc.* In this laſt ſenſe, which ſeems moſt genuine, it ſeems moſt

[m] *Beza & Dænæus in* 1 Tim. 5.17.

[n] *Calv in loc.*

[o] Mihi tamen probabilius videtur hîc fieri comparationem inter viduas & Presbyteros. Prius juſſerat Paulus honorem haberi viduis: atqui honore digniores ſunt Presbyteri quam illæ: quare his duplex honor earum reſpectu exhibendus. *Calv. in* 1 Tim. 5.17.

likely that the Apoſtle here intended principally, if not only, the *Honour of maintenance*, partly becauſe the honour appointed for widowes, *ver.* 3. &c. was only maintenance; partly becauſe the reaſon of this charge to honour, &c. referrs only to maintenance, *ver.* 18. Thus farre we grant, that the text ſpeakes of maintenance. 2. It may be further yeilded that all the Presbyters here ſpoken of are to be counted worthy of double honour, of honourable, liberal maintenance; Even they that *Rule wel* (if need require) are to be thus honoured, but the principall care of maintenance ought to be of them *that labour in the Word and Doctrine*, becauſe the Apoſtle ſaith μάλιστα, *eſpecially they that labour*, &c. the like injunction ſee *Gal.* 6 6. *Let him that is catechized, communicate to him that catechiſeth him in all good things:* and thus much this text plainly evidenceth, as P *Danæus* wel obſerves. 3. What then can be inferred hereupon by the adverſaries of *Ruling Elders? Therefore the ruling Elders (in the reformed Churches) that take no maintenance of the Church, are not the Elders that rule well, here mentioned?* This follows not, the Apoſtle *Paul* took no wages of the Church of Corinth, 2 *Cor.* 11. 7, 8, 9. and 12. 13, 13, &c. was he therefore not an Apoſtle to them, as to other Churches of whom he took maintenance? Divers amongſt us in theſe dayes labour in the Word and Doctrine, and are not ſufficiently maintained by their Churches, but forced to ſpend of their own ſtates to doe others ſervice; are they therefore no Miniſters? *forgive them this wrong.* Moſt Churches are not able (or at leaſt not willing) to maintain their very *Preaching Presbyters*, and their families comfortably, ſufficiently, as the Goſpel requireth: if therefore in Prudence, that the Church be not needleſly burdened, thoſe *Ruling Elders* be choſen generally that need no maintenance, doth their not taking maintenance of the Church, make their office null and void? or if the Church do not give them maintenance (when they neither need it, nor deſire it, nor is the Church able to doe it) is the Church therefore defective in her duty, or an ill obſerver of the Apoſtolical precepts? Sure, maintenance is not eſſentially and inſeparably neceſſary to the calling of either *Ruling*, or *Preaching Elder*: There may be caſes when not only the *Preaching*, but the

P Danæus *in* 1 *Tim.* 5. 17.

the *Ruling Elders* ought to be maintained, and there may be cases when not only the *Ruling* but also the *Preaching Presbyter* (as it was with *Paul*) should not expect to be maintained by the Church. 4. It is as observable that the Apostle here saith ἀξιούσθωσαν, let them be counted worthy of double Honour. Though reformed Churches do not actually give double maintenance to *Elders that rule well*, yet they count them worthy of double maintenance, though the Elders do not take it, though the Churches cannot give it.

Arg. 4. Finally, unto these Testimonies and arguments from Scripture many Testimonies of Antient and Modern Writers (of no small repute in the Church of God,) may be usefully annexed, speaking for Ruling-Elders in the Church of Christ from time to time: Some speaking of such sort of Elders, Presbyters, or Church-Governours, as that Ruling Elders may very well be implyed in their Expresions; some plainly declaring that the Church of Christ *de facto* had such officers for Government thereof; and some testifying *de jure* that of right such Officers ought to be in the Church of Christ now under the New Testament for the well-guiding thereof; by which it may notably appear, That in Asserting the Office of the Ruling Elder in the Church, we take not upon us to maintain any singular Pardox of our own devising, or to hold forth some new-light in this old opinionative age: and that the Ruling-Elders is not a Church-Officer first coyned at *Geneva*, and a stranger to the Church of Christ for the first 1500. years, (as the Adversaries of Ruling-Elders twittingly and scornfully pretend) but hath been owned by the church of Christ as well in former as in later times.

I. *For antient Writers, take these,*

1 *Ignatius* who lived in *An.* 71. after Christ, speaks thus of the Presbyters of his times, οἱ δὲ πρεσβύτεροι, εἰς γνώμην Θεοῦ, καὶ σύνεδρίον ἀποστόλων Χριστοῦ, &c. i.e. *And the Elders are as the Court of God, and the combination of the Apostles of Christ, &c.* —— And again *the holy Assembly, the Counsellors and Assessors of the Bishops.* Which Expresions may indifferently agree to the Ruling-Elders as well as to the Preaching Presbyters, if we respect the latitude and comprehensiveness of the phrase. (1) *Ignat.* Epist. ad *Trallianos*; ad initium. p. 66 Edit. Oxon. An. 1644.

In the year 103.[r] as ſome obſerve out of *Baronius Annals*; in thoſe remarkable Records, *Geſta Purgationis Cæciliani & Felicis*, we have theſe words *Epiſcopi, Presbyteri, Diacones, Seniores*: i.e. *Biſhops, Presbyters, Deacons, Elders.* Here are Elders enumerated diſtinctly from Biſhops, Presbyters and Deacons; what can theſe be but theſe Ruling Elders? And a little after, *Adhibite Conclericos, & Seniores Plebis, Eccleſiaſticos viros, & inquirant diligenter quæ ſint iſtæ diſſentiones:* (as the letter of *Purpurius* to *Silvanus* expreſſeth it;) i.e. *Add you the fellow-Clergy men, and Elders of the People, Eccleſiaſtical men, and let them inquire diligently what are theſe diſſentions.* Sundry letters were produced and read in that Conference; One was directed, *Clero & Senioribus*, i.e. *To the Clergy and Elders.* Another *Clericis & Senioribus*. i.e. *To the Clergy-men and Elders.* Again, *Clerici & Seniores Cirthenſium.* Again, *Maximus dixit, loquor nomine Seniorum Chriſtiani populi, Catholicæ legis.* i.e. *Maximus ſaid, I ſpeak in the Name of the Elders of the Chriſtian people, of the catholick Law.* All which paſſages being well conſidered, ſeem to indigitate the Ruling Elder and his partnerſhip in the Church-government in thoſe times; *Elders* being ſpoken of as diſtinct from the *Clerus*.

(r) Aſſertion of the government of the Church of *Scotland*, p. 70. See alſo *Chriſtopheri Juſtelli* Obſervat. & Not. in Cod. Can. Eccleſ. *Africanæ* pag. 110, 111.

Tertullian (ſ) who flouriſhed about *An.* 203. after Chriſt, hath this paſſage in his Apologetick, ſpeaking of Church-Aſſemblies, and the Church-government which they exerciſed in his dayes, *Præſident Probati quique Seniores, honorem iſtum non pretio, ſed teſtimonio adepti, neque enim pretio ulla res Dei conſtat. &c.* i. e. Over our Aſſemblies and Meetings, *All the approved Elders ſit as Preſidents* (or Rulers,) *having obtained that honour not by price, but by Teſtimony, for nothing of God is* (among us) *valued at a price.* In this large Expreſſion of Elders, why may not Ruling Elders with preaching Elders be comprehended?

(ſ) *Tertull.* Apologet. adverſ. Gent. *cap.* 39.

Origen (u) who lived about *An.* 226. after Chriſt, declaring the Tryall of ſuch as were to be admitted Members of the Church, hath this paſſage, *Nonnulli præpoſiti ſunt*, &c. *There are ſome Rulers appointed who may enquire concerning the converſation and manners of thoſe that are admitted, that they may debar*

(u) *Origen.* contra Celſum lib. 3.

debar from the Congregation ſuch as commit filthineſs. And that learned *Rivet* citing the place of *Origen*, thus underſtands *Origen* to ſpeak of Ruling-Elders. *Andr. Rivet. Catholic. Orthodox. Tract. 2. Queſt. 22. Sect. 4.*

Bleſſed (u) *Cyprian* Biſhop of *Carthage*, who flouriſhed in Zeal and courage for Chriſt in moſt cruel times, about *Anno* 240. after Chriſt, writes in one of his Epiſtles, That he had added *Aurelius* and *Celerinus* to the *Presbyters* in his Church, (they being found moſt zealous, faithfull and deſerving men,) and they were not admitted to preach, but onely to read the word publickly, yet were to ſit with himſelf in their riper years, and to be maintained at the common charge of the Church —— *Hos tamen rectores interim conſtitutos ſciatis, quia oportebat lucernam ſuper candelabrum poni* —— i. e. *But know ye in the mean while, that theſe are conſtituted* Readers, *becauſe it was meet the candle ſhould be ſet upon the candleſtick*, &c. —— *Cæterum Presbiterii honorem deſignaſſe nos illis jam ſciatis, ut & ſportulis iiſdem cum Presbyteris honorentur, & diviſiones menſurnas æquatis quantitatibus partiantur, ſeſsuri nobiſcum provectis & corroboratis annis ſuis; quamvis in nullo minor poſſit videri ætatis indole, qui conſummavit ætatem gloria dignitate.* i. e. *But know ye that we have deſigned to them the honour of the* PRESBYTERY, *that they may be honoured with the ſame maintenance with the Elders, and may divide the meaſured* (or *monthly*) *dividents by equal quantities, they being to ſit with us in their grown and confirmed years; although he may be thought in nothing the leſs by reaſon of increaſe of his age, who hath made up his age by the dignity of his glory.* Here is an evident teſtimony of a Ruling Elder diſtinct from the Teaching Elder, ſuperadded to the Presbyteries in *Cyprians* time. And in another Epiſtle (x) He writes to the Presbyters, Deacons and People of his own church, touching one *Numidicus* (who for the truth having his wife burnt by his ſide, himſelf being halfe burnt, overwhelmed with ſtones, left for dead, was found afterwards alive and recovered) that he ſhould be reckoned as an Elder with the Presbyters of *Carthage*, and ſhould *ſit with the Clergy*, to make up their *Presbytery*. And he ſeems to be annexed to

(u) *Cyprian.* Epiſt. 39. ſecundum edit. Goular ii. ſecund. al. lib. 4. Epiſt. 5.

(x) *Cyprian.* Epiſt. 39. ſecund. ed. Goulart. at ſecund. aliorum edit. l. 4. Epiſt. 10.

Cyprians

Cyprians Presbytery as a Ruling Elder, and not as a Preaching Presbyter, by that paſſage that follows. *Et promovebimur quidem, cum Deus permiſerit, ad ampliorem locum religionis ſuæ, quando in præſentiam protegente Domino venerimus.* i.e. *And truly when God ſhall permit, he ſhall be promoted to a more ample place of his Religion, when through the Lords protection we ſhall come in preſence.* What more ample place can *Cyprian* intend for *Numidicus* in his Church, if he had already admitted him to be a Preaching Presbyter (which is the higheſt ordinary office in the Church)? this implies he was at firſt taken in only as a Ruling Elder, but *Cyprian* intended him further promotion.

(y) Optat. lib. 1. p. 41. Edit. Pariſ. An. 1613

Optatus (y) who lived in *Anno* 365. after Chriſt, ſaith. *Erant enim Eccleſiæ ex auro & argento quam plurima ornamenta, quæ nec defodere terræ, nec ſecum portare poterat. Quæ fidelibus, Senioribus commendavit, &c.* i.e. *For the Church had many ornaments of gold & ſilver, which ſhe could neither hide in the earth, nor carry away with her, which ſhe committed to the* ELDERS, *as to faithfull perſons, &c.*

(z) *Ambroſ.* Comment. in 1 Tim. 5. 1.

Ambroſe, (z) who flouriſhed about *Anno* 374. after Chriſt, ſpeaks very notably to this caſe of Elders in the Church. *Propter honorificentiam ætatis, majorem natu cum manſuetudine ad bonum opus provocandum, ut facilius ſuſcipiat admonitionem. Pateſt enim vereri commonitus ut poſtea corripiatur, quod turpe eſt Senioxi. Nam apud omnes utique Gentes honorabilis eſt ſenectus, unde & Synagoga, & poſtea* EC CLESIA SENIORES HABUIT, QUORUM SINE CONSILIO NIHIL AGEBATUR IN ECCLESIA. *Quod qua negligentia obſoleverit, neſcio; niſi forte Doctorum deſidia, aut magiſtri ſuperbia, dum ſoli volunt aliquid videri.* — i.e. *By the reaſon of the honourableneſs of age, the Elder is to be provoked to a good work with meekneſs, that he may more eaſily receive the admonition. For he that is admoniſhed may be afraid leſt afterwards he ſhould be corrected, which is diſgracefull to the Elder. For even among all Nations old age is honourable.* Whence both the Synagogue, and afterwards the Church had ELDERS, without whoſe Counſel nothing was done in the Church.

Church. Which thing by what negligence it grew out of uſe, I know not, unleſſe perhaps through the Teachers ſlothfulneſſe, or rather haughtineſſe, while they alone would be thought ſomewhat. This Teſtimony of *Ambroſe* is ſo cleare and pregnant, that the Adverſaries to Ruling Elders have ſtudied divers ſhifts and evaſions to invalidate it, which both they of (*a*) *Preſbyterian* and of (*b*) *Independent* judgment have ſufficiently anſwered, vindicating that paſſage of *Ambroſe* from a triple exception, to whom the Reader (for brevity ſake) is referred.

(*a*) Aſſerion of the Government and Diſcipline of the Church of Scotland, cap. 8. p. 57. &c.
(*b*) Mr. Cotton his way of the Churches, &c. cap. 2. Sect. 2. p. 30. &c.

Auguſtine, who lived in *Anno* 420. after Chriſt, hath frequent intimations of the Ruling Elder alſo in his times (*c*) *Peregrinus Presbyter, & Seniores Muſticanæ Regionis.* i. e. *Peregrine the Presbyter, and the E L D E R S of the Muſtican Region.* And writing to his own Church at *Hippo*, thus directs his Epiſtle (*d*) *Dilectiſſimis fratribus, clero, Senioribus, & univerſæ plebi Eccleſiæ Hipponenſis, &c.* i. e. *To the moſt beloved Brethren, the Clergy, Elders, and all the people of the Church at Hippo, &c.* where *Elders* are interpoſed betwixt *Clergy* and *People* as diſtinct from both. —— Again, (*e*) *Cum ob errorem aliquem à S E N I O R I B U S arguuntur, & imputatur alicui de illis, cur ebrius fuerit? cur res alienas perva ſerit? &c.* i. e. *When they are reprehended for any Error by the E L D E R S, and its imputed to any of them, why was he drunk? why did he ſteale? &c.* Videatur etiam Epiſtola Synodalis Concilii Cabarſuſſitani apud eundem Auguſtinum Enarrat. in Pſal. 36.

(*c*) *Auguſt.* Contra Creſconium l. 3. c. 56.
(*d*) Epiſt. 136.
(*e*) De verb. Dom. Serm. 19.

Iſidorus (*f*) *Hiſpalenſis*, who lived after Chriſt in *Anno* 596. manifeſting what Prudence Paſtors ſhould exerciſe in their Preaching the Word, gives this among other directions. *Prius docendi ſunt Seniores Plebis, ut per eos infrà poſiti facilius doceantur.* i. e. *The E L D E R S of the people are firſt to be taught, that by them ſuch as are placed under them may be more eaſily inſtructed.*

(*f*) *Iſidor.* Sent. lib. 3. cap. 43.

Thus far of the conſent of Antiquity for Ruling Elders.

II. For *Modern Writers*, we might be very numerous in reciting the judgments of godly and learned men (of great account in their times in the Church of God) both forrein and domeſtique

domeſtique, who have acknowledged the Ruling-Elder as a Church Officer held forth in Scripture. But to omit multitudes cited by (*g*) others, take only two or three inſtances.

(*g*) See the Aſſertion of the Government of the Church of *Scotland*. cap. 10. giving plentiful inſtances.

Doctor *Whitaker* (*h*) that famous Schoſer, writing againſt *Dureus*, hath this paſſage, *Túne ita es ignarus, ut eſſe in Chriſti Eccleſia Preſbyteros neſcias, qui gubernationi tantum, non verbi aut Sacramentorum adminiſtrationi operam darent?* 1 Tim. 5. 17. *Ambroſ.* in 1 Tim. 5. i. e. *Art thou alſo ſo ignorant that thou knoweſt not that there are* Elders *in the Church of Chriſt, which gave diligence only to Government, and not the to adminiſtration of the Word and Sacraments?* See alſo the marginall note in *Answ.* to Except. 11. againſt the third Argument foregoing.

(*h*) *Whitak.* contra Durænum l. 9. Sect. 47. p. 222. b. in fol.

(*i*) *Thorndike's* Diſcourſe of Religious Aſſemblies, &c. c. 4. p. 117. &c.

Thorndike (*i*) ſpeaking of Doctors mentioned 1 *Cor.* 12. 28. and *Epheſ.* 4. 12 ſaith, *There is no reaſon to doubt that the men whom the Apoſtle here calleth Doctors, are thoſe of the Preſbyters which had the abilities of Preaching and Teaching the People at their Aſſemblies*; That thoſe of the Preſbyters that preached not, are called here by the Apoſtle Governments; And the Deacons ἀντιλήψεις, *that is*, Helps, *or* Aſſiſtants *to the Government of Preſbyters: So that it is not to be tranſlated*, Helps in Governments; *but* Helps, Governments.

(*k*) Ibidem. p. 118.

And a little after; (*k*) *There were two parts of the Preſbyters office, in Teaching and Governing, the one whereof ſome attained not, even in the Apoſtles time.*

(*l*) *Andr. Rivet.* Cathol. Orthodox. Tractat. 2. Queſt. 22. Sect. 4.

Dr. *Andr.* (*l*) *Rivet* (that Treaſury of ſolid learning) thus expreſſeth himſelfe: *Nullos Monarchas creamus, nec Tyrannides in Eccleſia erigimus: ſed cum S. Paulo, profitemur* Presbyteros, *id eſt* Seniores qui bene præſunt, duplici honore dignos habendos: maximè, qui laborant in Sermone & Doctrina. 1 *Tim.* 5. 17. *Hos diſtinguimus ab aliis Senioribus qui non laborant in Sermone & Doctrina, ſed in cenſura morum priores juvant.* i. e. *We create no Monarchs, nor erect Tyrannies in the Church: but with S. Paul, we profeſſe* Presbyters, *that is*, Elders who rule well are to be accounted worthy of double honour; eſpecially, they who labour in the Word and Doctrine, 1 *Tim.* 5. 17. *Theſe we diſtinguiſh from thoſe other Elders*

ders which labour not in the Word and Doctrine, but help the former in the cenſure of manners.

But thus much may ſuffice to have been ſpoken touching humane Teſtimonies in reference to the *Ruling-Elders*, that the Reader may clearly perceive this is no ſingular opinion of our own, or an invention of later times; but embraced by many moſt learned Writers in ſeveral ages of the Church even from the Apoſtles daies.

An Appendix touching the Divine Right of Deacons.

Though we cannot find in Scripture that the *Power of the Keyes* is committed by Chriſt unto Deacons, with the other Church-*Governours*, but conceive that *Deacons*, as other members of the Church are to be *Governed*, and are not to *Govern*: yet forasmuch as *Deacons* are ordinary officers in the Church of God, of which ſhe will have conſtant uſe in all ages, and which at firſt were divinely appointed, and after frequently mentioned in the New Teſtament; it will not be thought unfit, before we conclude this Section, touching *the Divine Right of Chriſts Church-officers*, briefly to aſſert the Divine Right of Deacons, as followeth.

Deacons in the Church are an Ordinance of Jeſus Chriſt. For,

1. They are found in Chriſts Catalogue of Church-officers, diſtinct from all other Officers both extraordinary and ordinary. *Helps*, ἀντιλήψεις, 1 *Cor.* 12. 28. The Greek word in the naturall acceptation properly ſignifies, *to lift over a gainſt one in taking up ſome burden or weight*; Metaphorically, it here is uſed for *Deacons*, whoſe office it is to *help* and *ſuccour the poor and ſick*, *to lend them a hand to lift them up*, &c. and this office is here diſtinctly laid down from all other ordinary and extraordinary offices in the Text. So they are diſtinguiſhed from all ordinary officers reckoned up, *Rom.* 12. 7, 8. under *Prophecy*, there's the *Teacher* and *Paſtour*: under *Miniſtry* the *Ruling Elder*, and the *Deacon*,

verſe 8. This officer was ſo well known, and uſual in the Primitive Churches, that when the Apoſtle writes to the Church at *Philippi*, he directs his Epiſtle not only to the Saints, but to the officers, *viz.* (ἐπισκόποις & διακόνοις) *to the Overſeers and Deacons*, Philip. 1. 1. The occaſion of the firſt Inſtitution of this office, ſee in *Act.* 6.1,2, &c. At the firſt planting of the Chriſtian Church: The Apoſtles themſelves took care to receive the Churches goods, and to diſtribute to every of their members *as they had neede*, Acts 4.34,35. but in the increaſe of the Church, the burden of this eleemoſynary care increaſing alſo, upon ſome complaints of the Greeks, *that their Widows were neglected*, The office of Deacons was erected, for better proviſion for the poore, *Acts* 6. 1. *to* 7. and becauſe the Churches are never like to want poore and afflicted perſons, there will be conſtant need of this officer. The *Paſtour* and *Deacon* under the New Teſtament ſeeme to anſwer the *Prieſts* and *Levites* under the Old Teſtament.

2. The Qualification of Deacons is laid down by Chriſt in his New Teſtament, at large, 1 Tim.3.8. to 14. *Deacons alſo muſt be grave, not double-tongued* &c. and *Act.* 6.3,5.

3. The manner alſo of Deacons vocation or calling unto their office is delineated: *viz.* 1. They may be choſen by the Church; *Look ye out among you ſeven men of honeſt report*, &c. *and they choſe Steven* —— Acts 6.3.5. 2. They muſt firſt be proved and tryed by the officers of the Church, before they may officiate as *Deacons*; *and let theſe alſo firſt be proved, then let them uſe the office of a Deacon, being blameleſſe*, 1 Tim. 3. 10. 3. They muſt be appointed by the officers of the Church to their office, and ſet apart with Prayer, *Acts* 6.3.6. *Looke ye out men* ——*whom we may appoint over this buſineſſe* —— *whom they ſet before the Apoſtles, and when they had prayed, they laid their hands on them.*

4. *Deacons* have by Scripture their work and imployment appointed them. Their work is, Διακονεῖν τραπέζαις, *to ſerve Tables*; (hence the name *Deacon* ſeems derived) *Acts* 6. 2. 3. To be an help, no hindrance in the Church; called *Helps*, 1 *Cor.* 12.18.

5. *Deacons*

5. *Deacons* have a divine Approbation and Commendation in Scripture, if they execute their Deacon's office well. *For they that have uſed the office of a Deacon well, purchaſe to themſelves a good degree, and great boldneſſe in the faith which is in Chriſt Jeſus*, 1 Tim. 3.13. Here the well adminiſtration of *Deaconſhip* is commended as producing two good effects to ſuch Deacons, *viz.* 1. *A good degree*, βαθμὸν καλὸν, *i. e.* Great honour, dignity, and reputation both to themſelves and to their office; they adorn, grace, and credit their office in the Church, (as that judicious (q) *Calvin*, and after him *Beza*, *Danæus*, &c. interpret the place) and not that they purchaſe to themſelves by deſert an higher office in the Church, that from *Deacons* they ſhould be advanced to be *Presbyters*, as ſome would interpret this text. 2. *Much boldneſſe* (πολλὴν παῤῥησίαν) *in the faith which is in Chriſt Jeſus.* For Nothing makes a man more bold then a good Conſcience in the upright and faithful diſcharge of our duties in our callings; innocencie and integrity make brave ſpirits; ſuch with great confidence and boldneſſe ſerve Chriſt and the Church, being men that may be truſted to the uttermoſt. Now where God thus approves or commends the well managing of an office, he alſo divinely approves and allowes the office it ſelfe, and the officer that executes the ſame.

(q) Quia uno aut altero ſeculo poſt Apoſtolorum mortem invaluerat uſus, ut ex Diaconorum ordine eligerentur presbyteri, vulgò hunc locum expoſuerunt de tranſitu ad gradum ſuperiorem, quaſi Apoſtolus ad honorem Preſbyterii vocet qui fideles ſe Diaconos præſtiterint. Ego, etſi non nego Diaconorum ordinem interdum ſeminarium eſſe poſſe ex quo ſumantur Presbyteri: tamen ſimplicius accipio Pauli verba, qui probè defuncti fuerint hoc miniſterio, non parvo honore dignos eſſe: quia non ſit ſordidum aliquod exercitium, ſed honorificum inprimis munus. Porrò hâc particulâ ſignificat quantum Eccleſiæ intereſſit hoc munus à viris ſelectis adminiſtrari: quia exiſtimationem & reverentiam conciliat ſancta adminiſtratio. *Calvin in* 1 *Tim.* 3.13.

Againſt the office of *Deacons*, and the *Divine Right* thereof, fourteen Objections are anſwered by M. *S. Rutherford in his due Right of Presbyteries*, *Chap.* 7. *pag.* 159. *to* 175. To which the Reader that ſhall make any ſcruple about the Deacons office, is referred for his further ſatisfaction.

SECTION 2.

2. Of the (πρῶτον δεκτικὸν) *first Receptacle*, or *Subject* of the power of Church-Government from Christ, *viz.* Christs own Officers.

Touching the second, that Jesus Christ our Mediator hath peculiarly intrusted his own Officers with the power of Church-Government; take it thus,

Jesus Christ our Mediator did immediately commit the proper, formall Ministeriall or Stewardly authority and power for governing of his Church to his owne Church-Guides as the proper immediate Receptacle or first Subject thereof.

For *Explication* of this Proposition, four things are to be opened.

1. What is meant by *Proper, formal, Ministerial or Stewardly Authority and power for Church Government?* See this already laid open, Part 2. CHAP. III. and CHAP. V. and CHAP. IX. in the beginning of Section 2. So that here there needs no further addition, as to this point.

2. What is meant by *Church-guides?* By Church-guides here understand, Negatively; 1. Not the *Political Magistrate.* For though he be the *Nurse-Father* of the Church, *Isa.* 49. 23 *Custos & vindex utriusque Tabulæ, the keeper and avenger of both the Tables;* and *have (externam curam Religionis) an outward care of Religion,* and *may (exercere potestatem Politicam circa sacra) put forth a politicall power about sacred things,* as did *Asa, Jehoshaphat, Hezekiah, Josiah,* &c, yet hath he no proper, inward, formal power (*in Sacris*) *in sacred things*, nor is it lawfull for him to exercise the same; as *Korah*, Numb. 16. K. *Saul*, 1 Sam. 13. 9. to 15. *Uzzah*, 2 Sam. 6. 6, 7, 8. 1 *Chron.* 13. 9, 10. and King *Uzzah*, 2 *Chron.* 26. 16. to 22. did to the provoking of God; and to their own destruction. But see what power is granted, what denied to the *Civill Magistrate* in matters of Religion, and why? Part 2. CHAP. IX. Sect. 1.

p. 71.

p. 71. &c. 2. Not any Officers of mans meer invention and setting up in the Church, whether *Papall*, as Cardinals, &c. *Prelaticall*, as Deans, Archdeacons, Chancellours, Officials, &c. or *Politicall*, as Comittees, Commissioners, &c. For who can create and institute a new kind of Offices in the Church, but Jesus Christ only, who alone hath the Lordly Magisteriall power as Mediatour appropriated to him? *Ephes.* 4.8,11. *Rom.* 12.5,6,7,8. 1 *Cor.* 12.28. and therefore how can such acts be sufficiently excused from bold usurpation upon Christs own Prerogative? 3. Nor the *Deacons* themselves (though Officers of Christs appointment, as was formerly proved;) For their office is not to rule and govern, but *to serve Tables*, &c. *Act.* 6 2,3. None of these are the Church-guides which Christ hath committed his proper power unto. But affirmatively understand all these Church-guides extraordinary and ordinary, which Christ hath erected in his Church, vesting them with power and authority therein, *viz. Apostles*, *Prophets*, *Evangelists*, *Pastours*, and *Teachers*, *Governments*, or *Ruling Elders*, mentioned together in *Ephes.* 4.8,11. 1 *Cor.* 12.28. 1 *Tim.* 5.17. *Rom.* 12.6,7,8. These are Christs own Church-officers, these Christ hath made the *immediate Receptacle*, and *first Subject of the Keyes*, or of Ecclesiastical power derived from himself.

3. What is meant by *Christs committing this stewardly power first and immediately to the Church-guides? Answ.* There is, 1. A priority and immediateneſse of the *Donation* of the power of the Keyes: thus Christ first and immediately gave Keyes to his own officers, (whom Scripture therefore calls ὑπηρέτας Χριστοῦ, *the Ministers of Christ*, (not of the Church) 1 *Cor.* 4.1. not first and immediately to the *Cœtus fidelium*, or Church, and then by the Church secondarily and mediately to the officers, as her substitutes and delegates, acting her, not their own power from Christ. 2. A priority and immediateneſse of *Designation* of particular individual persons to the office of *Key-bearing*. And this is done by the mediate intervening act of the Church-officers in separating of particular persons to the office which Christ instituted; though

it

it is not denied but that in ſome caſes the Church or company of the faithful may nominate or elect individual perſons to be officers in the Congregation (which yet is no act of authority or power.

4. *How hath Chriſt committed this power of the Keyes to his Church-guides, that thereby they become the moſt proper receptacle thereof? Anſw.* Thus briefly. All abſolute lordly power is in God, *originally*: All Lordly Magiſteriall Mediatory power is in Chriſt *diſpenſatorily*: All official, ſtewardly power is by delegation from Chriſt only in the (r) Church-guides Miniſterially, as the only proper ſubject thereof, that may exerciſe the ſame lawfully in Chriſts name: yet all power both Magiſteriall in Chriſt, and Miniſterial in Chriſts officers, is for the Church of Chriſt and her edification *objectively* and *finally*.

(r) *Some of our Brethren in* New England *obſerving what confuſion neceſſarily depends upon the Government which hath been practiſed there, have been forced much to ſearch into it within this four years, and incline to acknowledge the Presbyters to be the Subject of the power without dependance upon the people* —— We judge, upon mature deliberation, that the ordinary exerciſe of Government muſt be ſo in the Presbyters, as not to depend upon the expreſſe votes and ſuffarges of the people. There hath been a Convent or meeting of the Miniſters of theſe parts, about this Queſtion at *Cambridg* in the *Bay*, and there we have propoſed our Arguments, and anſwered theirs; and they propoſed theirs, and anſwered ours; and ſo the point is left to conſideration. *Mr. Tho. Parker in his Letter written from Newbury in New-England*, Decem. 17. 1643. *printed* 1644.

Theſe things thus explained and ſtated, now to the *Confirmation* of the Propoſition, conſider theſe Arguments:

1. Jeſus Chriſt committed immediately Eccleſiaſtical power and the exerciſe thereof to his Church-guides. Thus we may argue.

Major. *All thoſe that have Eccleſiaſticall power, and the exerciſe thereof, immediately committed to them from Jeſus Chriſt, are the immediate Subject or Receptacle of that power.*

For what makes any perſons the immediate ſubject of power, but the immediate derivation and commiſſion of power to them from Jeſus Chriſt, who is the fountain of all power?

Minor. *But the Church-guides have the Eccleſiaſticall power and*

and the exerciſe thereof immediately committed to them from Jeſus Chriſt. This may be evinced many wayes by Scriptures. For,

1. It is ſaid expreſly, *Of our Authority which the Lord hath given us* (περὶ τῆς ἐξουσίας ἡμῶν ἧς ἔδωκεν ὁ Κύριος ἡμῖν) *for your edification* —— 2 Cor. 10. 8. by [*us*] here we are to underſtand *Church guides*, for here they are ſet in Oppoſition to the Church-members (*for edification, not deſtruction of* [*you.*] Here are *edifiers* and *edified.* Now theſe Church-guides have *authority* (ἐξουσίαν) *given them.* and that from *the Lord*, i.e. *Chriſt*; here's their commiſſion or power, not from the Church or any creature, but from Chriſt; hence the Apoſtle calls Church-guides προϊσταμένους ὑμῶν ἐν Κυρίῳ, i. e. *Your Rulers or Guides, in the Lord,* 1 Theſ. 5. 12. *in the Lord*, i. e. *by the Lords Authority and Commiſsion, ſecundum voluntatem Domini.* So that Church-officers are *Rulers in the Lord*, and the Churches ruled by them; yea *Ruling Elders* being one ſort of Church-guides, have ſuch an undoubted power of governing in the Church divinely committed to them, that of them it is ſaid, *God hath ſet in the Church, Governments,* 1 *Cor.* 12.28. i.e. *Governours*, the Abſtract being put for the Concrete: If *God have ſet Governours in the Church*, then God veſted thoſe *Governours* with a *power of Governing*, whence they have their name of *Governments.* Zanch. in loc

2. The Keyes of the Kingdome of Heaven, with all their Acts, were immediately committed to the Church-guides, *viz.* to the Apoſtles and their Succeſſours to the end of the world; compare theſe teſtimonies, *Matth.* 16.19. and 18. 18, 19,20. *Joh.* 20.21,22,23. with *Matth.*28.18,19,20. therefore conſequently Eccleſiaſtical power was committed immediately unto them as the ſubject thereof. For, *By the Kingdome of Heaven* here, underſtand (according to the full latitude of the phraſe) both the Kingdome of Grace in this world, and of Glory in the world to come; *binding and looſing both in earth and in heaven*, upon the right uſe of the Keyes, being here the Priviledges promiſed to Church-guides; and *by Kingdome of heaven —— on earth*, underſtand the whole viſible

ble Church of Chriſt in the earth, not only ſome ſingle Congregation. By *Keyes of the Kingdome of heaven*, thus apprehend, Chriſt promiſeth and giveth not the Sword *of the Kingdome*, any ſecular power; nor the Scepter *of the Kingdome*, any Soveraign Lordly Magiſteriall power over the Church. But the *Keyes*, &c, *i.e.* a Stewardly Miniſteriall power, and their Acts, *binding and looſing*, i.e. *retaining and remitting ſinnes on earth* (as in *Joh.* it is explained); opening and ſhutting are proper acts of *Keyes*; binding and looſing but metaphoricall, *viz.* a ſpeech borrowed from bonds or chains wherewith mens bodies are bound in priſon or in captivity, or from which the body is looſed: we are naturally all under ſin, *Rom.* 5.12. and therefore liable to death, *Rom.* 6.23. (*t*) Now ſinnes are to the ſoule as bonds and cords, *Prov.* 5. 22. *The bond of iniquity*, σωὶ δεσμοι ἀδικίας, *Acts* 8. 23. and death with pains thereof, are as chains, 2 *Pet.* 2. 4. *Jud.* 6. in hell, as in a *priſon*, 1 *Pet.* 3. 19. the *remiſſion* or *retaining* of theſe ſins, is the looſing or the binding of the ſoule under theſe *cords* and *chains*. So that the *Keyes* themſelves are not *material* but *metaphoricall*; A Metaphor from Stewards in great mens houſes, Kings houſes, &c. into whoſe hands the whole truſt and ordering of houſhold affaires is committed, who take in and caſt out ſervants, open and ſhut doores &c. do all without controll of any in the family ſave the Maſter of the Family. Such in Hebrew phraſe are ſaid to be עַל בַּיִת or עַל חֲבוּרָה i.e. *Over the houſe*, Gen. 43.18. Iſai. 22. 15. 2 King. 18.18. and the Keyes of the houſe are committed to them as a badge of their power. So that when God threatens to put *Shebna* out of his office in the Kings houſe, and to place *Eliakim* ſon of *Hilkiah* in his roome, he ſaith, *I will commit thy Government into his hand* —— *and the Key of the houſe of David wil I lay upon his ſhoulder*, Iſa. 22. 21, 22. parallel that phraſe, *and the Government ſhall be upon his ſhoulder*, Iſai. 9.6. Hence as מַפְתֵּחַ *Key*, is in the old Teſtament uſed metonymically for ſtewardly power and government, *Iſa.* 22.21,22. (only twice properly, *Judg.* 3.25. 1 *Chro.* 9.27.) ſo in the New Teſtament, κλεὶς *Key*, is alwayes uſed meto-

(*t*) *Reyn.* & *Hart. chep.* 2, *Diviſ.* 3, *p.* 65, 66,

metonymically or metaphorically, to denote *power*, and that about Eccleſiaſticals or Spirituals, *viz.* in *Matth.* 16. 19. *Luke* 11. 52, *Revel.* 1. 18. and 3. 7. and 9. 1. and 20. 1. So that [*Keys*, &c] are metaphorically the Ordinances which Chriſt hath inſtituted, to be diſpenſed in his church, Preaching the Word, Adminiſtrations of the ſeals and cenſures: for it is not ſaid *Key*, but *Keys*, which comprehendeth them all: by the right uſe of which both the gates of the church here, and of heaven hereafter, are opened or ſhut to believers or unbelievers; and Chriſt promiſing or giving theſe *Keys*, to *Peter* and the Apoſtles, and their ſucceſſors *to the end of the world*, Matth. 28. 20. doth intruſt & inveſt them with power and authority of diſpenſing theſe ordinances for this end, and ſo makes them *Stewards* in his houſe *of the myſteries of God* (οἰκονόμους) 1 *Cor.* 4. 1. ſo that we may conclude;

Concluſ. *Therefore the Church-guides are the immediate Subject and Receptacle of that eccleſiaſtical power, & of the exerciſe therof.*

II. Jeſus Chriſt our Mediator did inſtitute eccleſiaſtical offices for church-government under the New Teſtament before any Chriſtian church under the New Teſtament was gathered or conſtituted. Therefore thoſe perſons that were intruſted with thoſe offices muſt needs be the firſt and immediate Receptacle or Subject of the power of the Keys. Thus we may argue. *Arg.* 2.

Major. *All thoſe, whoſe Eccleſiaſtical offices for Church-government under the New Teſtament, were inſtituted by Chriſt, before any formal viſible Chriſtian Church was gathered or conſtituted, they are the firſt and immediate Receptacle or Subject of the power of the Keys from Jeſus Chriſt.*

Minor. *But the Eccleſiaſtical offices of Chriſts own officers for governing of the Church now under the New Teſtament were inſtituted by Chriſt before any formal viſible Chriſtian Church was gathered or conſtituted.*

Concluſ. *Therefore Chriſts own officers for governing of the Church now under the New Teſtament are the firſt and immediate Receptacle or Subject of the Keys from Jeſus Chriſt.*

The *Major Prop.* cannot reaſonably be denied, and may be further cleard by theſe conſiderations *viz.* 1. That the church offices for church-government under the N. Teſtament are in their

own nature intrinsecally offices of power. The Apostle stiles it *Gather power*, or *authority*, which is *given* to these officers by *the Lord*, 2 Cor. 10.8. and 13.10. *The Keys of the kingdome of heaven* are committed to them, *Matth.* 16.19. and [*Keyes*] import a stewardly power: compare *Matth.* 16.19. and 18 18. *Joh.* 20.21. 23. with *Isai.* 22.21, 22. *Materially*, the Acts & exercise of these officers are acts of power, as *binding*, *loosing*, &c. *Matth.* 18.18. not only *Preaching*, &c. but *excommunicating*, is an act of power, 1 *Cor.* 5.4. *Absolving* the penitent, and confirming him again in the Churches love, is an act of power: —*to confirm love unto him* — κυρῶσαι, i. e. *authoritatively to confirm*, &c. as the word signifies, 2 *Cor.* 2 8. *Formally*, these Acts are to be done as Acts of power, in *Christs name*, and by his authority, *Matth.* 28. 19. 1 *Cor.* 5.4. Now if these offices be in their own nature offices of power, consequently they that have such offices conferred upon them by Christ, before the Christian Church had being or existence, they must needs be the first and immediate Recipient Subject of the power of the *Keys* from Christ. 2. Either those Church-officers, whose offices were instituted before the Christian Church was constituted, must be the first Subject of the power, &c. or some others. If any other, then 1. either Heathens, or Heathen Magistrates, who are out of the Church; but both these were absurd to grant; for then they that are not so much as Church-members should be Church-governours, and the Church be Ecclesiastically judged by them that are without. 2. Or the first Subject of this power was the Christian Church it self before it had existence; but that were notoriously grosse; and besides these, no other can be imagined, but the Church-officers; therefore they must needs be the first Subject of the power of the *Keyes*.

The Minor Propos. (*viz. But the Ecclesiastical offices of Christs own officers for governing of the Church now under the New Testament were instituted by Christ before any formal visible christian Church was gathered or constituted*) is so evident in the current of the N. Testament, that it needs little confirmation. For, 1. The Church-offices under the New Testament, as Apostleship, Pastorship, &c. were instituted by Christ either before his death:

compare

compare these places together, *Mark* 3. 13, 14. &c *Luke* 9. 1. &c. & 10. 1, 2. &c. *Joh.* 20. 21, 22, 23. *Mat.* 28. 18, 19, 20. or presently upon his Ascension, *Eph.* 4. 8, 11, 12, &c. *Act.* 2. 1 *Cor.* 13. 28. Now no formall Christian Church was constituted and gathered till the Feast of Pentecost & afterwards; Then after the Apostles had received the gifts of the holy Ghost, &c. *Act.* 2. great multitudes of Jews & Gentiles were converted to Christ, and being converted, incorporated & associated themselves into Churches, as the History of the *Acts ch.* 2. and forward, evidenceth abundantly. 2. Church-officers under the N. Testament, are for the calling and gathering men unto Christ and to his body mysticall; and for admitting of those that believe into that one body, *Mat.* 28. 18, 19. 1 *Cor.* 12. 28. And is not he that calleth, before them that are called by them: they that baptize, before the baptized: & they that gather the Churches, before those Churches which they gather? May we not hence conclude, *Therefore, &c.*

III. The Names, Titles, and other Denominations purposely and peculiarly given to the Church-guides in Scripture, generally do bear power and authority ingraven upon their foreheads: *Ergo*, they are the *proper* immediate and only *Subjects* of Ecclesiasticall power. Thus we may argue: *Argum.* 3.

Major. *All those persons in the Church that have such Names, Titles, or Denominations given to them peculiarly in the Scriptures by the Spirit of Christ, as generally have authority and power ingraven upon them in reference to the Church, they are the immediate and only proper Subjects of Ecclesiasticall power.*

Minor. *But Christs officers in the Church have such Names, Titles or Denominations given to them peculiarly in the Scriptures by the Spirit of Christ, as generally have authority and power ingraven upon them in reference to the Church.*

Conclus. *Therefore Christs own officers in the Church are the proper, immediate and only Subjects or Receptacles of Ecclesiasticall power.*

This Major Proposition must be granted. For, 1. Is not this the holy Ghosts familiar and ordinary manner in Scripture, to give *Titles* and *Denominations*, which are apt, pertinent, significative and instructing both to others and themselves that have such

denominatiõs derived upon them? As in the family, the husband is called *the Head of the wife*, 1 Cor. 11. becauſe he is to govern, ſhe is to be ſubject: the wife is called *an Help meet*, &c. *Gen.* 2. to teach the wife her duty, to help his good and comfort every way, to hinder it no way. So in the Common-wealth, Magiſtrates are called *Heires of reſtraint, to put men to ſhame*, *Judg.* 18. 7. becauſe they are to reſtrain diſorders, ſhame evill doers: *Higher Powers*, to teach others ſubjection to them, *Rom.* 13. 1. *An ordinance of man*, or *humane creation*, ἀνθρωπίνη κτίσις, 1 *Pet.* 2. 13. becauſe though Magiſtracy in general be an ordinance of God, yet this or that ſpeciall kind of Magiſtracy, whether *Monarchicall*, *Ariſtocraticall*, &c. is of man — Thus in the Church; the Church is called *Chriſts body*, Epheſ. 4. 12. to ſhew Chriſts Headſhip, the Churches ſubjection to Chriſt, and their neer union to one another. Chriſtians are called *Members*, Rom. 12. 1 Cor. 12. to teach them mutual love, care, and ſerviceableneſſe to one another. Miniſters are called *Ambaſſadours of* Chriſt, 2 Cor. 5. *Angels of the Churches*, Rev. 2. to teach them to be faithfull in their offices, and others to reſpect them for their offices: *Salt of the earth*, Mat. 5. 13. becauſe they are to ſeaſon others ſpiritually: *Stars*, Rev. 1. becauſe they are to to ſhine forth for the enlightning & guiding of others, &c. 2. If this Propoſition be denied, then to what end are ſuch *Names* and *Denominations* importing authority generally given by the Spirit of God to ſome ſort of perſons only, and not to others? Is it for no end? That would be a dangerous charge upon the Spirit of Chriſt. Is it for any end? Then what other can be imagined, then to ſignifie, hold forth, and inſtruct both themſelves and others in their duties, and to diſtinguiſh them that are veſted with Authority in the Church, from them that are not?

* Thus *Spanhemius* argues, A nominibus, deſignat Deus Miniſtros verbi & ſeniores illis adjunctos, quibus illorum officium expreſſum voluit contradiſtinctè ad corpus Eccleſiæ, cui præpoſiti ſunt; vocantur verò ἐπίσκοποι, Act. 20. 28. 1 Tim. 3. 2. Tit. 1. 7. οἰκονόμοι myſteriorum Dei, 1 Cor. 4. 1. πρόεδροι & Miniſtri Reconciliationis 2 Cor. 5. 18, 20. Paſtores, & Doctores, Eph. 11, 12. ἐπισκοπήσεις, 1 Cor. 12. 28. προϊστάμενοι & προεστῶτες, Rom. 12. 8. 1 Theſ. 5. 12. 1 Tim. 5. 17. ἡγούμενοι, Heb. 13. 7. 17. Ac hæc nomina quæcunque ſeorſum Rectoribus Eccleſiæ tributa, inania forent, utpote communia ſingulis Eccleſiæ membris, vel ſaltem toti Eccleſiæ cœtui. Quod abſurdum, quum Deus ſic voluerit diſtinctos inſpectores, rectores, œconomos, ab iis in quos munus iſtud exercere debent, qui ideo etiam vocantur domui, gregi, filii. *H. Epiſcopius. Epiſtol. claſſ. 2. Quæſt. 2. pag.* 44, 45.

The Major Prop. (viz. *But Chriſts own officers in the Church have ſuch Names, Titles, or Denominations given to them peculiarly in the Scriptures by the Spirit of Chriſt, as generally have authority*

thority and power ingraven upon them in reference to the Church.) may be evinced, 1. By *Induction* of particular *Names* attributed to Christs officers. 2. By *Denegation* of them, or the like, to any other members of the Church.

1. *By Induction of particular Titles or Denominations* attributed to Christs officers, which generally have power and authority palpably engraven upon them: (yea, the selfe-same names are given to them, by which not only Heathen Writers, but also the Greek version of the old Testament by the Septuagint, and the very Originall of the New Testament are wont to give to Politicall officers to expresse their Politicall authority, power, and Government:) as for instance.

1. *Presbyter* or *Elder*, πρεσβύτερος, is ascribed often to Christs Church-officers, as in *Act.* 14.23. and 15.2,4. and 20.17. 1 *Tim.* 5.17. *Tit.* 5. 1 *Pet.* 5.1. This same word is ascribed to *Rulers Politicall*, to *Elders in the gate*, by the Septuagint, in *Judg.* 8. 14. *Ruth.* 4. 2, 3. —— 2 *Sam.* 5. 3. 1 *Chron.* 11. 3.

2. *Overseer* or *Bishop*, ἐπίσκοπος, noting authority and power in having the charge and over-sight of the flock, is ascribed to Church-officers in *Act.* 20. 28. *Phil.* 1. 1. 1 *Tim.* 3.2. *Tit.* 1.7. This same word is used by the Septuagint, to denote the power of the Civill Magistrate, to whom the care and oversight of the Common-wealth is committed, *Numb.* 31.14. *Judg.* 9.28. 2 *King.* 11. 15.

3. *Guide, Leader, Conductor, Captain, Governour*, ἡγούμενος signifies them all, and is given to Church-officers, as contradistinct from the *Church & Saints*, *Heb.* 13.7, 17, 24. It is also attributed to Civill Rulers to set forth their power, in *Deut.* 1. 13. *Micah* 3. 9. 11. 2 *Chron.* 5 1. *Ezek.* 44. 3. and 45.7. *Dan.* 3. 2. *Acts* 7. 10. This very word ἡγούμενος *Governour*, is attributed to Christ himselfe, —— *out of thee shall come forth a Governour, that shall rule* (or, *feed*) *my people Israel*, Matth. 2. 6. Likewise ἡγεμὼν being the same word for substance, is applyed to Civill Rulers, *Acts* 23. 24, 26, 33. 1 *Pet.* 2. 14. ——

4. *Steward, Dispenser*, οἰκονόμος. *Stewards of the Mysteries of God*, is the title given to Ministers, 1 *Cor.* 4. 1, 2. *Steward of God*, *Tit.* 1.7. *That faithfull and wise Steward, whom his Lord shall make*

Ruler

Ruler over his houshold, &c. Luke 12. 42. This also is a Title of power given to them that are set over families, as Gal. 4. 2. *he is under Tutours and Stewards*. And to them that are set over Cities—as Rom. 16. 23. *Erastus* (ὁ οἰκονόμος τῆς πόλεως) *the Steward* (or, as we render it, *the Chamberlaine*) *of the City saluteth you*.

5. *Pastour*, ποιμὴν, is ascribed to Christs officers, *Eph.* 4. 11. τοὺς δὲ ποιμένας—*and some Pastours and Teachers*. They govern the Church as the Shepherd his flock, feeding, ruling them as well *pedo*, as *pabulo*; with the shepherds staffe, as with food. This terme is sometimes given to civill Magistrates, *Isai.* 44. 28. *Micah.* 5. 5. sometimes to Christ the great Shepherd of the sheep, 1 *Pet.* 5. 4. noting his authority, *Mat.* 26. 31. *Joh.* 10. 2, 11, 14, 16. *Heb.* 13. 20. 1 *Pet.* 2. 25. sometimes to God himself the supreme Ruler of the world, *Psal.* 80. 1.

6. *Governments*, Κυβερνήσεις, a denomination given to *Ruling Elders*, 1 Cor. 12. 28. as hath been proved, *Sect.* 1. *of this Chap.* A Metaphor from Mariners or Pilots, that steer and governe the ship: translated thence, to signifie the Power and Authority of Church-Governours, spirituall Pilots, steering the ship or Ark of Christs Church. This word is used also by Heathen Authors, to signifie politicall Governours, *Vid. Hen. Steph. Thes. L. Græc. in verb.*

7. *Ruler*, προεστὼς, 1 Tim. 5. 17. *Let the Elders that rule well*—and προϊστάμενος, *He that ruleth*, Rom. 12. 8. and προϊσταμένους ὑμῶν ἐν Κυρίῳ, i.e. *Your Rulers in the Lord*, 1 Thes. 5. 12. *viz.* not only *timore Domini*, in the fear of the Lord, *Piscat.* nor only, *in iis quæ ad cultum Dei spectant*, in those things that appertain to Gods worship, as *Bez.* but also ἐν Κυρίῳ, in the Lord; *pro κατὰ τὸν κύριον*, i.e. *qui præsunt* (*viz. vobis regendis*) *secundum voluntatem Domini*, who are over you, to rule you according to the will of the Lord, as *Zanch. in loc*: Even by the Lord Christs power and authority derived to them.——Now these Names are among Heathen Authors ascribed to Rulers of Cities, Armies and Kingdomes, *vid. Hen. Steph. Thes. ad verb.*

By these among other Titles given to Christs officers in Scripture, he that runs may read a plain authority and power instamped

ſtamped on them in reference to the Church; and conſequently on them that are thus denominated, unleſſe they be applyed to them improperly unfitly, abuſively: which we ſuppoſe no ſoober, intelligent Reader dare affirm.

2 *By Denegation of theſe and like Titles to the whole church of* Chriſt, or to any other members of the Church whatſoever, beſides Church-officers. For where can it be ſhewed in all the Book of God, that in this ſenſe, either the whole church or any Members thereof, beſides officers, are ever ſtiled, *Presbyters, Biſhops, Governours, Stewards of God, or of the myſteries of God, Paſtours, Governments, or Rulers*? The greateſt factors for popular Government, muſt let this alone for ever. Thus from all that hath been ſaid, we need not fear to conclude,

Concluſ. *Therefore Chriſts own officers in the church, are the proper, immediate and only Subjects or Receptacles of Eccleſiaſtical power.*

IIII. The Relations which Chriſts officers have unto his Church, imply and comprehend in themſelves Authority and Power in reference to the Church, and therefore they are the proper Subjects of Eccleſiaſtical Power. Thus we reaſon. *Argum.* 4.

Major. *Whoſoever they are that peculiarly ſtand in ſuch Relations to the church of Chriſt, as imply and comprehend in themſelves authority and power for governing of the church, they are the only Subject of Eccleſiaſtical power.*

This *propoſition* is evident; for, otherwiſe to what end are thoſe peculiar Relations to the church which comprehend Government in them, unleſſe ſuch as are ſo peculiarly related be the only Subjects of Government? Shall all thoſe Relations be meere names and ſhadows? or ſhall others in the church be counted the ſubjects of this Authority and Power for church-government, that have no ſuch Relations to the church as all imploying any ſuch power?

Minor. *But the Officers of Chriſt peculiarly ſtand in ſuch Relations to the church of Chriſt as imply and comprehend in themſelves Authority and Power for Government of the Church.*

This *Aſſumption* or *Minor Propoſ.* will be evident, by a due induction of ſome of their particular Relations that have ſuch power

power instamped on them; as for instance, Christs officers stand in these *Relations of Power* to the Church, and people of God.

1. *They are Pastours,* (ποιμένες) *Ephes.* 4. 11. The Church is the *flock*, ποίμνη, *John* 10. 16. 1 *Cor.* 9. 7. or ποίμνιον, *flock*, Acts 20. 28, 29 1 Pet. 5. 2, 3. Hath not the *Pastour* power to rule and govern his *Flock*?

2. They are *Stewards*, οἰκονόμοι. *Who is that faithfull and wise Steward?* Luk. 12. 42. *Stewards of the mysteries of God*, 1 Cor. 4. 1, 2. *Stewards of God*, Tit. 1. 7. The Church and people of God are the Lords *Houshold* (οἰκογένεια) over which these Stewards are set, &c. *Luke* 12. 42. *Gods house*, 1 Tim. 3. 15. Heb. 3. 6. Have not *Stewards* power to govern and order those *families* over which they are set, and wherewith they are intrusted? Gal. 4. 1.

3. They are *Bishops* or *Overseers*, ἐπίσκοποι, Phil. i. 1. 1 Tim. 3. 2. Tit. 1. 7. The Church and people of God, are that *charge* which the Lord hath committed to their inspection, *Over which the holy Ghost hath made you overseers*, Acts 20. 28. Have not *Overseers* power over that which is *committed to their inspection*?

4. They are *Catechizers*, κατηχῶντες, and *Teachers*, Rom. 12. 7. 8. Ephes. 4. 11. The Church & people are κατηχούμενοι, *catechized*, Gal. 6. 6. *taught*. Hath not he that *catechizeth*, power for government of him that is *catechized*? He that *teacheth*, of him that is *taught*?

5. They are *Co-workers* with God, συνεργοί, 1 Cor. 3. 9. and συνεργοῦντες, 2 Cor. 6. 1. *Architects, builders*, &c. ἀρχιτέκτονες, 1 Cor. 3. 10. some of them *laying the foundation, others building thereupon*. The Church and people of God are *Gods building*, *Ye are Gods building*, 1 Cor. 3. 9. Have not *builders* power of disposing and ordering affaires appertaining to the *building*?

6. Finally, to adde no more, the officers of Christ in the Church are not only as *Nurses*; *we were gentle among you, even as a Nurse cherisheth her children*, ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα, 1 Thes. 2. 7. and as *Mothers*, *my little children* (οὓς πάλιν ὠδίνω) *of whom I travell in birth again*, Gal. 4. 19. but also as *Fathers*, 1 Thes. 2. 11. 1 Cor. 4. 15. spirituall Fathers in Christ: and

and the Church and people of God, they are the *ſonnes* and *daughters*, the ſpiritual *babes* and *children*, begotten, brought forth, and nurſed up by them, 1 *Theſ.* 2.7, 11. *Gal.* 4. 19. and have *Fathers* no authority nor power of Government over their *children*? ſee *Epheſ* 6.1,2,3, 1 *Tim.* 3.4.

Thus Chriſts Officers ſtand in ſuch Relations to the Church as do evidently carry power of Government along with them; but where are any other members of the Church, beſides officers, ſtated inſuch Relation, of *Paſtours*, *Stewards*, *Overſeers*, *Catechizers*, *Builders*, *Huſbandmen*, *Nurſes*, *Mothers*, and *Fathers*, to the Church of God and members of Chriſt, that can be evidenced by the Scriptures? why may we not then clearly conclude,

Concluſ. *Therefore the officers of Chriſt are the only ſubjects of Eccleſiaſtical power.*

V. The many divine commands and impoſitions of duties of obedience, ſubmiſſion, ſubjection, &c. upon the Church and people of God, to be performed to them to Chriſts officers, and that in reference to their office, do plainly proclaim the officers of Chriſt to be the *proper Receptacle* and *Subject of authority and power* from Chriſt for the government of his Church. Thus it may be argued. *Arg.* 5.

Major. *Whatſoever perſons they are to whom the Church and people of God are peculiarly bound by the Commands of Chriſt to perform duties of obedience and ſubjection, and that in reference to their office in the Church, they are the onely ſubjects of authority from Chriſt for the government of his Church.*

This *Propoſition* needs no proof, unleſſe we will be ſo abſurd as to ſay, that the Church and people of God are peculiarly obliged by Chriſts command to obey and be ſubject to them, that yet have no peculiar authority nor power over them, and that in reference to their office in the Church.

Minor. *But the officers of Chriſt are thoſe to whom the Church and people of God are peculiarly bound by the Commands of Chriſt to perform duties of obedience and ſubjection, and that in reference to their office in the Church.*

This *Aſſumption* or *Minor Prop.* may be evidenced, 1. Partly

by induction of some particular instances of Christs commands, whereby the Church and people of God are bound to perform duties of obedience and subjection to the officers of Christ, in reference to their office in the Church. 2. Partly *by denegation of the like commands* in reference to all other in the Church, except the officers of the Church only.

Touching the first, *viz.* the *instances of such commands*, consider these ensuing. The Church and people of God are commanded,

1. To know their Rulers. *We beseech you brethren, to know them that labour among you, and are over you in the Lord*: 1 Thes. 5.12. *To know, viz. non simpliciter cognoscere, sed agnoscere*, i.e. not simply and meerly to know, but to acknowledge, accept, and approve of them as such Rulers over you in the Lord. This teaches subjection to the office of Ruling.

*Zanch. in loc.

2. To love them exceedingly for their works sake, *esteeme them super abundantly in love for their works sake*, 1 Thes. 5. 13. for what work? *viz.* both Labouring and Ruling, mentioned *verse* 12. if they must love them so exceedingly for Ruling over them, must they not much more be obedient to this Rule?

3. To count them worthy of double honour in reference to their well-ruling. *Let the Elders that rule well be counted worthy of double honour, especially* —— 1 Tim. 5.27. whether we take *double honour* here for *Reverence*, or *Maintenance*, or both; yet how can we esteeme the *Elders Ruling well, worthy of double honour*, without some submission to their Rule?

4. To obey them that are their Rulers and Governours. *Obey ye your Rulers, or Governours* —— πείθεσθε τοῖς ἡγουμένοις ὑμῶν, *Heb.* 13.17. where the word πείθεσθε, *Obey ye*, doth not (as some dream) signifie *persuasion*, but *obedience*; and in this sense it's commonly used not only in prophane Authors, but also in holy Scriptures, as *Jam.* 3.3. *Gal.* 3.1. as * Master *Gillespie* hath well observed.

* Aarons Rod blossoming, Book 2 cha 9. p. 273, 274.

5. Finally, to submit and be subordinate unto them: The Church and people of God are charged to submit unto them, *Obey your Governours, (ὑπείκετε) and submit ye*, Heb. 13. 17. the

the word is derived from εἶκω, *cedo non repugno, non resisto*: properly it notes *a submissive yeelding without repugnancy or resistance*; yea (as Mr *G.* hath noted out of *Theodoret*) it signifies *intense obedience*. They must not only ὑπεικειν *yeeld*, but ὑποτασσεσθαι *yeeld with subjection and submission*, which relates to *Authority*. They are also charged to be subordinate to them, *Likewese ye younger, submit your selves to the Elders* (ὑποτάγητε πρεσβυτέροις) 1 Pet. 5. 5. ὑποτάγητε, i.e. *be ye subordinate* (it's a Military term,) *viz.* be ordered, ranked, guided, governed, disciplined by them, as Souldiers are by their Commanders. The word *Elders* here is by [x] some taken only for *Elders in age*, and not in office; But [y] others seem better to interpret it of *Elders in office*; and the Context well agrees; for the Apostle having immediately before charged the *Ruling-Preaching-Presbyters* with their duties towards their flock, *ver.* 1, 2, 3, 4. here he seems to enjoin the *Ruled flock* (which commonly were *younger* in age and gifts) to look to their duties of subjection to their *Elders* in office: as *Beza* and others interpret it.

[x] *Calvin in loc. & Laurent. in loc.*

[x] Πρεσβυτέροις] etsi poscit Antithesis seniorum & juniorum, ut hic habeatur ætatis ratio; tamen particula ὁμοίως manifestè ostendit eosdem hic significari Presbyteros, nempè quod non facilè juvenes ad Ecclesiasticas illas Pastorum, Doctorum & Gubernatorum, sic peculiariter appellatorum, functiones deligerentur. Sicut ergo inter Petrum de Presbyterorum erga suas oves, sic nunc de ovium erga suos πρεσβυτέρους officio dixerit. Quamobrem etiam rectè Syrus interpres addidit affixum, *vestris*. Bez. *Annot. in loc.* Hemingius understands here the same Elders that were mentioned *ver.* 1. *Commen. in loc.*

Touching the second, *viz.* the *denegation of like commands*, and upon like grounds to all others in the Church, except to the Church-officers only: where can it be evidenced in all the Scriptures, that the people of God are commanded to know, to esteem very highly in love, to count worthy of double honour, to obey, and submit themselves to any persons in the Church, but to the Ruling Officers thereof in reference to their Office, and the due execution thereof?

Now seeing the Church and people of God are peculiarly obliged by so many commands of Christ, to perform such duties of Subjection and Obedience to the Officers of Christ, may it not be concluded,

Therefore the Officers of Christ are the only subjects of Authority from Christ for the Government of his Church?

Argum. 6. VI. Finally, the Directions touching Rule and Government in the Church; the Encouragements to well-ruling by Commendations, Promises, Rewards; together with the contrary deterring Discouragements from ill ruling, by discommendations, threats, *&c.* being specially applied and appropriated by the Word of Christ, unto Christs Officers, very notably discover to us, that *Christs Officers* are the *onely subjects* of power from Christ for the Government of his Church. Thus it may be argued,

Major. *Whatsoever persons in the Church have Directions for Church-government, Encouragements to well ruling, & Discouragements from ill ruling, particularly and peculiarly applied unto them by the Word of Christ; they are the onely subjects of power from Christ for the Government of his Church.*

This *Proposition* is evident; For, 1. How should it be consistent with the infinite wisdome of God, peculiarly to apply unto them Directions about Ruling and Governing the Church, that are not the onely Subjects, in whom the power of Government is entrusted by Jesus Christ? 2. How can it stand with the the justice of God, to encourage them only unto well ruling by Commendations, Promises, Rewards, *&c.* or to deter them from ill governing by dispraises, threats, *&c.* to whom the power of Government doth not appertain, as to the onely Subjects thereof? 3. What strange apprehensions and distractions would this breed in the hearts of Christs officers and others, should those that have not the power of Church Government committed to them by Christ, be yet directed by his Word how to govern, encouraged in governing well, deterred from governing ill?

Minor. *But the Officers of Christ in the Church have directions for Church-government, Encouragements to well ruling, and discouragements from ill ruling, particularly and peculiarly applyed unto them by the Word of God.*

This *Assumption* or *minor Proposition* may be cleared by divers Scriptures according to the particular branches thereof, *viz.*

1. *Directions* for Church-Government are particularly applied by the Word of Christ to his own officers: as for instance, They are directed to [z] *binde and loose* ——, to *remit* and *retain*

z *Chrysostome by the word* [δῆσαι] binding, *understands,* τὸν ἀπὸ τῆς ἐκκλησίας ἐκβαλλω, *i. e.* casting out of the Church. *Chrysostome in Matth.* 18. 18.

retain ſins on earth, Matth. 16. 19 and 18. 18. Joh. 20. 21, 23. To *judge them that are within the* Church, *not without*, 1 Cor. 5. 12. *Not to Lord it, domineer*, or *over-rule the flock of Chriſt*, 1 Pet. 5. To *rule well*, 1 Tim. 5. 17. To rule *with diligence*, Rom. 12. 8. To *lay hands ſuddenly on no man, neither to be partakers of other mens ſins, but to keep themſelves pure*, 1 Tim. 5. 22. *Not to prefer one before another, nor doe any thing by partiality*, 1 Tim. 5. 21. *To rebuke them that ſinne, before all, that others alſo may fear*, 1 Tim. 5. 20. *To reject an Heretick after once or twice admonition*. Tit. 3. 10. To uſe the *authority that is given them from the Lord, to the edification, not to the deſtruction* of the Church, 2 *Cor.* 10 8. and 13. 10. with divers ſuch like Rules ſpecially directed to Chriſts Officers.

2. *Encouragements* to well-ruſing are peculiarly directed to Chriſts Officers. For, 1. They are the perſons ſpecially commended in that regard, καλῶς προεστῶτες, *Well-ruling*, 1 Tim. 5. 17. *Good and faithfull Steward*, Luke 12. 42. The Angels of the Churches are praiſed for their good Government. *Revel.* 2. 2, 3, 6. and verſ. 18, 19. 2. They are the perſons to whom the Promiſes, in reference to good Government, are directed, as *Matth.* 16. 19. and 18. 18, 19, 20. *Joh.* 20. 21. 23. *Matth* 28. 19 20. *Luk.* 12. 42, 43, 44. 1 *Pet.* 5. 4. 3 They are the perſons whom the Lord will have peculiarly rewarded, now with *double honour*, 1 Tim. 5. 17. hereafter with *endleſſe glory*, 1 *Pet.* 5. 4.

3. *Diſcouragements*, deterring from ill-governing, are alſo ſpecially applyed to Chriſts Officers, whether by way of diſpraiſe or threats, *&c. Revel.* 2. 12. —— 14, 15, 16. and ver. 18. —— 20.

Now if 1 *Rules for Church-government*, 2 *Encouragements in reference to well-ruling*, and 3 *Diſcouragement in reference to ill-ruling* be ſo peculiarly directed by the Word of Chriſt to his own Officers, we may conclude,

Therefore the Officers of Chriſt in the Church are the only Subjects of power from Chriſt for the Government of his Church.

Object. *But the* [a] *Church of a particular Congregation fully furniſhed with officers, and rightly walking in judgement and peace, is the firſt ſubject of all Church-Authority, as appears from the example*

[a] M. Io. Cotton's Keyes of the Kingdome of heaven, *Chap.* 7. *in Propoſ.* 3. *p.* 44, 45, 46.

ample of the Church of Corinth in the Excommunication of the incestuous Corinthian, 1 Cor. 5. 1. to 5. — *Wherein is appeary, that the Presbytery alone did not put forth this power, but the Brethren also conturred in this sentence with some act of power (viz.* a Negative power: *) for* 1. *The reproof for not proceeding to sentence sooner, is directed to the whole Church, as well as to the Presbytery, They are all blamed for not mourning,* &c. 1 *Cor.* 5. 2. 2. *The command is directed to them all,* when they are gathered together, *(and what is that but to a Church meeting?) to proceed against him.* 1 Cor. 5. 4, 13. 3. *He declareth this act of theirs in putting him out, to be a judiciall act,* vers. 12. 4. *Upon his repentance the Apostle speaketh to the Brethren, as well as to their Elders, to forgive him.* 2 Cor. 2. 4. to 10. Consequently Christs-Church-officers are not the peculiar immediate or only subject of the Power of the Keyes, as hath been asserted.

Answ. 1. As for the main Proposition asserted in this Objection, something hath been formerly laid down to shew the unsoundnesse of it, *See Chap.* 10 *in the last leaf.* Whereunto thus much may be superadded. 1. What necessity is there that a particular Congregation should be fully furnished with officers, to make it the subject of all Church-Authority? For Deacons are one sort of Officers, yet what authority is added to the Church by the addition of Deacons, whose office it is only to serve Tables, *Act.* 6. not to rule the Church? Or if the Church have no Deacons, as once it had not, *Act.* 1. 2. and before that, all the time from Christ, wherein is she maimed or defective in her Authority? 2. If the Church *fully furnished with officers, yet walk not in judgment and peace,* then in such case, it's granted, that a particular Congregation is not the first subject of all Church-authority: Then a Congregation that walks in errour or heresie, or passion, or prophaneness, all which are contrary to *judgement*; and that walks in divisions, schismes, contentions, &c. which are contrary to *peace,* loseth her Authority. Stick but close to this principle, and you will quickly lay the Church-authority of most Independent Congregations in the dust. But who shall determine whether they walk *in judgement and peace,* or no? Not themselves; for that were to make parties Judges in their own case, and would produce a very partiall sentence:

Not

Not ſiſter-Churches; for all particular Churches have equal authority, and none may uſurp one over another: Not a Presbyteriall Church, for ſuch they do not acknowledge. Then it muſt be left undetermined, yea undeterminable (according to their principles.) Conſequently, who can tell when they have any Authority at all? 3. Suppoſe the Congregation had all her Officers, and *walked in judgement and peace* alſo, yet is ſhe not *the firſt ſubject of all Authority*; for there is a Synodal Authority, beyond a Congregrtionall Authority, confeſſed by Mr *Cotton*. *See his own words in Chap. 14. at the end, in the Margin.*

II. As for the proofs of this Propoſition aſſerted here, they ſeem extreamly invalid and unſatisfying: For,

The inſtance of the Church of *Corinth* excommunicating the inceſtuous perſon, will not prove the *Congregation to be the firſt ſubject of all Church-authority*: 1 partly, becauſe the Church of *Cornith* was a Presbyterial-Church, having ſeveral Congregations in it (*as hereafter is evidenced*, Chap. 13.) now to argue from the Authority of a Presbyterial Church, to the Authority of a Congregational, *affirmativè*, is not *cogent*. 2 *Partly*, becauſe here's but two acts of power mentioned in this inſtance, *viz.* caſting out, and receiving again of the inceſtuous perſon; ſuppoſe the Community had joyned with the Presbytery in theſe two Acts (which yet is not proved,) will it follow therefore they are the firſt ſubject of all Church-Authority? *Are not Ordination of Presbyters, Determination in caſe of Appeals, of Schiſm, of Hereſie*, &c. Acts of Authority above the ſphere of a ſingle Congregation? What one Congregation can be inſtanced in the N. Teſtament, that did ever execute any of theſe Acts of Authority?

The Reaſons brought, prove not that the Brethren did *concur with the Presbytery in this ſentence with ſome act of power*, as will appear plainly, if they be conſidered ſeverally.

1. Not the reproof, 1 *Cor.* 5. 2. *And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you:* here they are blamed, that they no more laid to heart ſo vile a ſcandall, which ſhould have been matter of mourning to the whole Congregation; that they in ſtead of

mourning

mourning were puffed up, gloried in their ſhame; and that they ſluggiſhly neglected to endeavor in their ſphere, his caſting out. And all this blame might juſtly be charged upon the whole Church, the fraternity as well as the Presbytery: the ſcandall of one member, ſhould be the grief of the whole body the Church. What then? hath therefore the faternity, as well as the Presbytery power to caſt him out? that were a miſerable Conſequence: indeed the people ſhould not only have mourned for the ſin, but have urged the Presbytery to have proceeded to ſentence, and after ſentence have withdrawn from him, in obedience to the ſentence: but none of all theſe can amount to a proper act of Church-authority in them.

2. Nor doth the Apoſtles Command prove the peoples concurrence in any act of power with the Presbytery, 1 *Cor.* 5. 4, 5. *In the Name of our Lord Jeſus Chriſt, when ye are gathered together—To deliver ſuch an one unto Satan,* &c. and *verſe* 7. *Purge out therefore the old leaven,* &c. And *verſe* 13. *Therefore put away from among your ſelves that wicked perſon*: In which paſſages it is ſuppoſed the Apoſtle directs his injunction to them all (as well as to their Presbytery) when they come together in their Church meeting to proceed to ſentence.

But againſt this Reaſon, well ponder upon theſe conſiderations, *viz.* 1. It is certain beyond all controverſie, that the Apoſtle did not direct theſe Commands to the whole Church of *Corinth* abſolutely, and univerſally, without all exception and limitation to any members at all: for by his own Rule, *women muſt be ſilent in their Churches, it being a ſhame for a woman to ſpeak in the Church*, 1 Cor. 14. 34, 35. and children or fools were not able to judg. Hence its evident that a Church abſolutely and univerſally taken, cannot poſſibly be the Miniſteriall Ruling-Church, which hath the Authority. 2. It is evident to any man that is but moderately acquainted with the ſcriptures, That God uſeth to direct his commands, reproofs, and other ſpeeches to a people indifferently, and as it were, collectively and generally, which yet he intends ſhould be particularly applyed and appropriated, not to all, but to this or that perſon or perſons, only among ſuch a people diſtributively and reſpectively, according to their reſpective callings, intereſts, relations, *&c.* as in the

the Old Teſtament God directs a command to the people of *Iſrael* indefinitely, and as it were collectively, to kil enticers to idodlatry, falſe Prophets, *Deut.* 13. 9. but intended that the Judge ſhould ſentence him finding him guilty by witneſſes. The Lord alſo directs his command to all the people, as it were, collectively to put out of the Camp *every one that was a leper, and had an iſſue, or was defiled by the dead,* Numb. 5. 2. but intended that the Prieſt ſhould peculiarly take and apply this command to himſelf, who was to judg in theſe caſes. See *Levit.* 13. & elſwhere. So in the N. Teſtament the Apoſtle praiſed the *Corinthians* indefinitely, and as it we e collectively, for *remembring him in all things, and keeping the ordinances as he delivered them to them,* 1 Cor. 11. 2. wherein he intended only to commend the vertuous; and after he diſcommends them indefinitely for *coming together not for better, but for worſe,* 1 Cor. 11. 17. intending only their diſpraiſe that were herein particularly delinquent among them Again, he ſpeaks indefinitely, and as it were collectively, and generally, *Ye may all propheſie one by one,* 1 Cor. 14. 31. but he intended it only to the Prophets reſpectively, not to all the Members; for he ſaith elſwhere, *Are all Prophets?* 1 Cor. 12 29. And writing *to the Churches of Galatia.* Gal. 1. 2. againſt falſ-teachers he ſpeaks thus to all thoſe Churches collectively, *A little leaven leaveneth the whole lump,* Gal. 5. 9 And, *I would they were even cut off which trouble you,* verſe 12. Now every of theſe Churches were to apply this to themſelves reſpectively, Independents themſelves being Judges. So here in this preſent caſe of the Church of *Corinth,* the Apoſtle directs his commands to them, as it were collectively, about putting away the inceſtuous perſon, wch commands were particularly to be put in execution by the Presbetery in that Church in whoſe hands the Church authority was: and *Calvin*[b] interprets the apoſtle here to this effect.

[b] Animadvertendum quod *Paulus,* quamvis Apoſtolus ſ ret, non pro ſua libidine excommunicat ſolus: ſed conſilium cum Eccleſia participat ut communi authoritate res agatur. Præit quidem ipſe, viamque demonſtrat: ſed dum alios ſibi adjungit ſocios, ſatis ſignificat, non eſſe privatam unius hominis poteſtatem. Quoniam autem multitudo, niſi conſilio regatur, nihil unquam moderatè, nec graviter agit: erat in veteri Eccleſia ORDINATUM PRESBYTERIUM, hoc eſt Collegium Seniorum cujus, omnium conſenſu, prima erat cognitio: inde res ad populum, ſed JAM PRÆJUDICATA, deferebatur. *Io. Calv.* in 1 *Cor.* 5. 4.

Thus taking theſe commands, 1 *Cor.* 5. 4. 7, 13. though directed indefinitely, and as it were collectively to the whole Church, yet intended reſpectively to be put in execution by the Presbytery in that Church, they hold forth no concurrence of the people in any act of power at all with the Church officers or Presbetery. And it is a good note which [c] *Cameron* hath upon this place, *Theſe things that are written in this Epiſtle are ſo to be taken of the Presbytery and of the people, that every one both of the Presbyters, and of the people ſhould interpret the command according to the reaſon of his office.* 3 When the Apoſtle reciteth the proceedings of the Church in this very caſe of the inceſtuous perſon, in his 2d epiſtle, he ſaith, *ſufficient to ſuch a man is this puniſhment* (or, *Cenſure*) *which* was inflicted *of many*, ὑπὸ τῶν πλειόνων, 2 Cor. 2. 6. It is very obſervable, he ſaith not, ὑπὸ τῶν πάντων, *of all*; nor ὑπὸ τῶν πολλῶν, *of many*; but ὑπὸ τῶν πλειόνων, *i.e. of the chief ones, viz.* The Church officers, who had the Rule and Government of the Church committed to them: (the Article τῶν being emphatical, as[d] ſome obſerve in this place) for this word πλειόνων, may as well be tranſlated *chief*, denoting worth, *&c.* as *many*, denoting number. And in this ſenſe the holy Ghoſt oftimes uſeth this word in the N. Teſtament; as for inſtance, *Is not the life* (πλεῖον) *better then meat?* Matth. 6. 25. *Behold* (πλεῖον Ιωνᾶ) *a greater then Jonah is here.* Matth. 12. 41. *And behold* (πλεῖον Σολομῶνος ὧδε) *a greater then Solomon is here*, Matth. 12. 41. *To love him with all the heart*, &c. *is more* (πλεῖον) *then all whole burnt offerings and Sacrifices*, Mark 12. 33. And again, *verſe* 43. *This poor widow hath caſt more* (πλεῖον) *then all they*, &c. And thus its frequently uſed to ſignifie quality, worth, greatneſſe, dignity, eminency, *&c.* and ſo it may be conveniently interpreted in this of the *Corinthians*. 4. Though all proper acts of Authority appertain only to the Church-officers, yet we are not againſt the peoples fraternal concurrence therewith. People may incite the Presbytery to the Acts of their Office; People may be preſent at

[a] At quæ ſcribuntur in Epiſtola, accipienda ſunt ita à Presbyterio, & à populo; ut unuſquiſque tam Presbyterorum quam qui ſunt è populo præceptum interpretetur pro officii ratione. *Io. Cameron. Prælect. ad Matth.* 18. 15. *p.* 149. *a. in folio.*

[d] Ubi non ὑπὸ πλειόνων, ut vulgò ſumitur, ſed ὑπὸ τῶν πλειόνων dixit; Aliud autem πλείονες, aliud οἱ πλείονες; nam οἱ πλείονες, qui digniores ſunt, potiſſimamq; conſtituunt partem; πλείονες, qui numero excedunt tantùm aut ſuperant. Adeo ut τῶν πλειόνων numero, præcepuè qui in Eccleſiâ comprehendantur, neque uſquam præcipitur ut increpatio à plebe, ſed ut à primoribus Eccleſiæ Presbyteriſque fiat; qui & Eccleſia *Matth.* 18. 17. dicuntur, *Dan. Heſſi. Exercit. Sacr. loc.*

Adminiſtration

Administration of censures, *&c.* by the Elders, as [c] *Cyprian* of old would dispatch all publick acts, *presente plebe*, the people being present; People may judge with a judgment of Discretion, Acclamation and Approbation, *&c.* as the Elders judge with a judgment of power; and people afterwards may, yea must withdraw from delinquents sentenced, that the sentence may attain its intended end. But none of these are properly any act of power.

[c] *Cyprian* in Epist. 14. Annot. *Pamelii & Goulartij* p. 41 a. b. & Annot. in Epist. 12. p. 39. & alibi.

3. Nor doth the Apostles expression, verse 12. *Do you not judge them that are within?* prove that the people concur with any authoritative Act in the Elders Sentence. For, 1. This being spoken to them indefinitely, was to be applyed distributively and respectively, only to them to whom it properly appertained, *viz.* the Elders, as hath been shewed. They only have *authority to judge.* 2 Such a judgment is allowed to the Saints in Church-Censures, as shall be allowed to them when the Saints shall judge the world, yea Angels, 1 *Cor.* 6. 1, 2, 3. *viz.* in both a judgement of Acclamation, Approbation, *&c.* as Assessours, as people judge at the Assizes; not in either a judgement of Authority, which the Judge and Jury onely do pronounce.

4. Nor finally doth the Apostles direction to forgive the incestuous, being penitent, 2 *Cor.* 2. 4. to 10. which seems to be given to all, prove the peoples concurrence with the Elders in any Act of power. For the Authoritative forgiving and receiving him again, belonged onely to the Elders; the charitative forgiving, receiving and comforting of him, belonged also to the people. As the Judge and Jury at an Assizes, acquit by judgment of Authority, the people onely by judgement of discretion and acclamation.

Thus it appears how little strength is in this instance of the Church of Corinth, [f] as *Cameron* well observes (though supposed to be the strongest ground the Independents have,) for the propping up of their popular Government, and Authoritative suffrage of the people.

[f] *For closing up our Answer to this objection; take the judgment of that learned* Cameron *in his own words. viz.*

Nec quod afferunt ex quinto prioris ad Cor. Eorum sententiam juvat, quod Apostolus reprehendit Corinthios quod non ejecerint illum qui admiserat incestum; Etenim epistolæ ad Ecclesias scriptæ, scribuntur tam ad περιεσῶτας & πρεσβυτέριον Ecclesiæ quam ad populum;

At quæ ſcribuntur in epiſtola accipienda ſunt ita à Presbyterio & à populo, at unuſquiſque tam Presbyterorum quam qui ſunt è populo, præceptum interpretetur pro officii ratione. Quamvis verba propius intuenti, non queritur Apoſtolus quod Corinthii non ejecerint inceſtum illum, ſed non defleverint illius caſum, neque dederint operam ut ejiceretur; Nam Presbyterorum in Eccleſia (ut Magiſtratus in Republica) ſocordiâ, ſæpe noſtrâ, non jam dico ſeditione, ſed dolore & juſtâ indignatione excitatur. Unde fit ut tam in Republica quam in Eccleſia, populus neglecti ab iis qui ipſis præſunt, officii pœnas merito luat, nempe per utrumque non ſtetit quo minus malum graſſaretur & latè ſerperet.

Sed nec eo juvantur quod ſequitur, Paulum noluiſſe tradi Satanæ flagitioſum illum, niſi plebe convocata quæ Corinthi fuit; nam apertè ait, *ſeſe hoc conſtituiſſe*, & abſurdum foret, ut Apoſtoli authoritas (quæ in terris poſt Chriſtum ſuprema fuit) à turbæ judicio penderet. Imo Apoſtolus hoc voluit fieri in exemplum, nam ut ſupplicia in Republica, ſic etiam in Eccleſia infliguntur, non clam, ſed in publico, ob exemplum. Deinde id imprimis obſervandum eſt, quod Apoſtolus hoc loco meminit ſpiritus ſui, quod non eſt referendum ad Apoſtoli animum ſimpliciter, ſed ad vim quod eodem loco vocat Domini noſtri Jeſu Chriſti, cujus ille Miniſter & diſpenſator fuit, de qua vi & autoritate ſatis multa diximus cum interpretaremur locum illum, *Tues Petrum*. Denique non eſt credibile Dominum noſtrum Jeſum Chriſtum (qui non eſt perturbationis & confuſionis author, ſed ordinis) voluiſſe judicia eſſe penes plebem, quæ vel ob imperitiam rerum, vel ob affectuum perturbationem accipere debet, non dare leges, & judicium ſubire non ferre. Itaque ne in Democratiis quidem apud Græcos judicia permiſſa fuerunt plebi, deligebantur tamen à plebe judices (quod non eſt negandum) at id fiebat tantum in Democratiis. Quæ Reipublicæ adminiſtrandæ ratio Athenis fortaſſe locum ad tempus potuit habere, quod eſſet Attica ingeniorum feraciſſima, alibi fortaſſe Democratiæ ratio aliena eſt à civium bono. Huc etiam & illud accedit; quod animo capi non poteſt qua ratione controverſiæ inter fratres exortæ componi, & definiri poſſint, ſi res ad ſingulorum ſuffragia deferatur; non enim poterunt colligi ſuffragia ſingulorum, niſi res protrahatur in immenſum. Itaque ſic profligatâ eſto iſta non ullorum opinio, qui judicia Eccleſiaſtica penes univerſum populum Chriſtianum eſſe volunt. *Joan. Cameron. Prælect. ad Matth.* 18. 25. *Dic. Eccleſiæ* p. 149. a. b. *in fol.*

III. SECTION. 3.

Having thus confidered the *Subject of authority and Power* for Church-government: 1. *Negatively*, what it is not, *viz.* Neither the *Politicall Magiſtrate*: nor yet the *Community of the faithfull*, or *whole body of the people*, CPAP. IX. & X. 2. *Poſitively*, what it is, *viz. Chriſts own officers in his Church*, as hath been explained and evidenced Sect. 2. *of this Chap.* 3. Now in the third and laſt place we are to inſiſt a little further upon this *Subject of the power, by way of explanation*; and to enquire, ſeeing Chriſts officers are found to be the *Subject of this Power, in what ſenſe or notion they are the ſubject and receptacle of this Authority & Power from Chriſt*, whether *conjunctim* vel *àiviſim, ſolitarii* an *ſociati*, *i. e.* joyntly, or ſeverally; as ſolitarily and ſingle from one another,

other, or as sociated and incorporrted into *Assemblies* with one another; or in both respects?

For Resolution herein we must remember that distribution of the *Keys*, or of *Proper Ecclesiastical Power* (which was briefly mentioned before in Part 2. CHAP. III.) into that which is

1. *More special and peculiar* to the office of some Church-governours, which by vertue of their office they are to execute and discharge: thus it is peculiar to the Ministers office, 1 *To preach the word:* compare these places together, *Matth.* 28.18. 19.20. *Joh.* 20.21,22,23. *Rom.* 10.15. 1 *Tim.* 5.17. *Heb.* 13.7. 2 *Tim.* 4.1,2. &c. 2 *To dispense the Sacraments.* Mat. 28.18, 19, 20. 1 Cor. 11.24,25. The Word and Sacraments were joyned together in the same Commission to the same officers, *viz.* the Preaching Presbyters, *&c.* as is evident in that of *Matth.* 28.

2. *More general and common to the office of all Church governours*, as the power of Censures, *viz* Admonishing, Excommunicating and Absolving, and of such other acts as necessarily depend thereupon; wherein not onely the *Preaching*, but also the *Ruling Elders* are to joyn and contribute their best assistance; as may be collected from these several Testimonies of Scripture, *Matth.* 18 17,18. *Tell the*[o] *Church.*[p] 1 *Cor.* 5.2 4,5. 7, 11, 12, 13. 2 *Cor.* 2 6. to 12. compared with *Rom.* 12. 8 1 *Cor.* 12.28. and 1 *Tim* 5 17.

Now these officers of Christ, *viz. They that labour in the Word and Doctrine*, and the *Ruling Elders*, are the Subject of this *Power of Jurisdiction* as they are united in one body, hence called a church, ἐκκλησία Matth. 18.18. *viz.* the governing or ruling Church[z]; for no other can there be meant: And[a] *Presbytery, i.e.* a society or assembly of Presbyters together, 1 *Tim.* 4.14.

[o] Chrysostome *speaking of these words* [εἰπὲ τῇ ἐκκλησίᾳ] *saith.* τοῦτ' ἐστὶ τοῖς προσεδρεύουσι *Chrisost. in Matth* 18 18.

[p] *Upon this place* Chrysost. *hath these words.* ἵν' ὅταν δικάζωσιν, ὡς αὐτοῦ παρόντος, οὕτως αὐτὸν ἀποτέμωσι, καὶ μεδεὶς τολμήσῃ συγγνώμης αὐτὸν ἀξιῶσαι, εἰδὼς ὅτι Παυλὸς εἴσεται τὰ γενόμενα. *Chrysost. in 1 Cor.* 1,4,5.

Thus M. Bayne remarkeably expounds this Text, Matth. 18 *saying*, Where first, Mark, That Christ doth presuppose the authoritie of everie particular Church taken indistinctly. For it is such a Church as any brother offended may presently complain to. Therefore no universal, or Provincial, or Diocesan Church gathered in a counsell. 2. It is not anie particular Church that he doth send all Christians to, for then all Christians in the world should come to one particular Church, were it possible. He doth therefore presuppose indistinctly the verie particular Church where the brother offending and offended are members. And if they be not both of one Church, the plaintiffe must make his denunciation to the Church where the defendant is, *quia forum sequitur reum.* 3. *As* Christ doth speak it of anie ordinarie particular Church indistinctly, so he doth by the name of *Church* not understand essentially al the congregation. For then Christ should give not some, but

but all the members of the Church to be Governors of it. 4. Christ ſpeaketh it of ſuch a Church to whom we may ordinarily and orderly complain; now this we cannot to the whole multitude. 5. This Church he ſpeaketh of the doth preſuppoſe it, as the ordinarie executioner of all Diſcipline & Cenſure. But the multitude have not this execution ordinarie. as all but *Morelius*, and ſuch Democratical ſpirits do affirm. And the reaſon ratifying the ſentence of the Church, doth ſhew that often the number of it is but ſmall, *For where two or three are gathered together in my Name*: Whereas the Church or Congregations eſſentially taken for teachers and people, are incomparably great. Neither doth Chriſt mean by *Church*, the chief Paſtour, who is virtuallly as the whole Church: For, *&c. M. Baynes Dioceſans Tryall*, 3. *Queſt. p.* 79, 80. *printed Anno* 1621. *in* 4°. *Timothy* received grace by the χειροθεσία of the Presbyterie. For that *Perſons* muſt be underſtood here, is apparent by the like place, when it is ſaid, by the laying on of my hands, he noteth a perſon, and ſo here a Presbyterie. 2. To take πρεσβυτέριον to ſignifie the order of Prieſthood, is againſt all Lexicons, and the nature of the Greek termination. 3 *Timothy* never received that order of a Presbyter, as before we have proved. 4. It cannot ſignifie, as Greek Expoſitors take it, a Companie of Biſhops, For neither was that Canon of three Biſhops and the Metropolitan, or all the Biſhops in a Province, in the Apoſtles time: neither were theſe who were now called Biſhops, then called Presbyters, as they ſay, but Apoſtles, men that had received Apoſtolick grace, Angels, *&c.* Finally, it is very abſurd to think of Companies of other Presbyters in Churches then *Paul* planted, but he placed Presbyteries of ſuch Presbyters, as are now diſtinguiſhed from Biſhops, which is the grant of our adverſaries. *Bayne's Dioceſans Tryall*, 3. *Queſt. p.* 82. *printed An.* 1621.

The Presbyteries, Elderſhips, or Aſſemblies wherein theſe Officers are united and aſſociated, are of two ſorts, *viz.* 1. The *leſſer Aſſemblies*, conſiſting of the Miniſters and Ruling Elders in each ſingle Congregation, which for diſtinctions ſake is ſtiled the *Parochial Presbytery*, or *Congregational Elderſhip*. 2. *The greater Aſſemblies*, conſiſting of Church-governors, ſent from ſeveral Churches, and united into one body for governing of all thoſe Churches within their own bounds, whence their members were ſent. Theſe greater Aſſemblies are either *Presbyterial* or *Synodall*. 1. *Presbyterial*, conſiſting of the Miniſters and Elders of ſeveral adjacent or neighbouring ſingle Congregations, or Pariſh-Churches; ruling thoſe ſeveral Congregations in common; this kind of Aſſembly is commonly called, *The Presbytery*; or (for diſtinctions ſake) the *Claſſicall Presbytery*, *i.e.* the Presbytery of ſuch a rank of Churches. 2. *Synodall*, conſiſting of Miniſters and Elders, ſent from *Presbyteriall Aſſemblies*, to conſult and conclude about matters of common and great concernment to the Church within their limits. Such was that Aſſembly mentioned, *Act.* 15. Theſe *Synodall Aſſemblies* are either, 1. Of Miniſters and Elders from ſeverall Presbyteries

Presbyteries within one *Province*, called *Provinciall*. 2. Or of Miniſters and Elders from ſeveral *Provinces within one Nation*, called therefore *Nationall*. Or 3. of Miniſters and Elders from the ſeveral *Nations within the whole Chriſtian world*, therefore called *Oecumenical*: For all which Aſſemblies, *Congregationall*, *Presbyteriall* and *Synodall*, and the *ſubordination of the leſſer to the greater Aſſemblies reſpectively*, there ſeems to be good ground and divine warrant in the word of God, as (God willing) ſhal be evinced in the 12. 13. 14 and 15. Chapters enſuing.

Chap. XII.

of the Divine Right *of* Parochiall Presbyteries *or* Congregational Elderſhips, *for government of the Church.*

TOuching *Congregational Elderſhips*, or *Parochial Presbyteries*, conſiſting of the *Miniſters and ruling Elders* of the ſeveral *ſingle Congregations*, which are called the *leſſer Aſſemblies*, or *ſmaller Presbyteries*, and which are to manage and order all Eccleſiaſtical matters within themſelves, which are of more immediate, private, particular concernment to their own *Congregations* reſpectively: and conſequently, of more eaſie diſpatch, and of more daily uſe and neceſſity. Concerning theſe *Congregational Presbyteries*, we ſhal not now take into conſideration, either, 1. What are *the members, conſtituting and making up theſe Elderſhips*; whether *ruling Elders* by divine warrant may be ſuper-added to the *Paſtors* and *Teachers*, and ſo be aſſociated for the government of the congregation. For the divine right of the *ruling Elders*, diſtinct from the preaching *Elder* for the government of the Church, hath been evidenced at large, Ch. XI. Sect. 1. foregoing. And if any acts of government in the Church belong to the *ruling Elder* at all, ſure thoſe acts of common juriſdiction to be diſpatched in theſe *leaſt Aſſemblies*, cannot of all other be denied unto him. 2. Nor ſhall it here be diſcuſſed, what the *power of Congregational Elderſhips is*, whether it be *univerſally extenſive* to all acts of government Eccleſiaſtical whatſoever, without exception or limitation; and that *independently*, without *ſubordination* to the greater Aſſemblies,

[d] *Assertion of the govrenment of the Church of Scotland, part 1. chap 2. p. 122. &c.*

blies, and without all liberty of *appeal* thereunto in any cases whatsoever, though of greatest and most common concernment. Which things are well stated and handled by [d] others; and will in some measure be considered afterwards in CHAP. XV.

3. But the thing for present to be insisted upon, against the *Erastian* and *Prelaticall* Party, is, The divine right of authority and power for Church-government, which is in *Congregationall Presbyteries* or *Elderships*, in reference to their respective Congregations. Take it thus:

Elderships of single Congregations vested and furnished with Ecclesiasticall authority and power to exercise & dispense acts of government in & over those respective Congregations whereunto they doe belong, are by divine right warrantable.

For confirmation hereof the *Light of Nature*, the *Institution of Christ*, the *Apostolicall practice*, and *the law of necessity*, seem to speak sufficiently unto us.

1. *The common light of Nature* thus far directeth all sorts of smaller societies, whether Political or Ecclesiasticall, to compose all particular and more private differences and offences within themselves; and to decide and determine small, common easie causes and matters, by smaller Courts and Judicatories appointed for that end: *Frustrà fit per plura, quod æquè bene fieri potest per pauciora*, a vain thing to trouble more and greater assemblies with those matters, that may as well be determined by the lesser. It was wise and grave counsell which *Jethro*, *Moses* his father-in law, gave to *Moses*, that he should set up over the people certain Judges inferiour to himself, who themselvs might judge all *smaller matters*, but all *great and hard matters to be brought to Moses*, Exod. 18. 22. 26. And our Saviour seems to insinuate, that the Jewes had their inferiour Courts for inferiour causes, superiour Judicatories for greater, in that gradation of his, *Matth.* 5. 22. Likewise they had lesser and greater *Ecclesiasticall Assemblies* (as after will appear.) Now, to what use are greater and lesser Judicatories, Civill or Ecclesiasticall, but that the lesser and lighter causes may be judged in the inferiour, harder and greater in the superiour?

2. *The institution of Christ* recorded *Mat.* 18. 15. to 21. seems to hold forth notably both *single congregational Elderships*, and

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their power. And this, whether we consider the *Jewish form*, unto which our Saviour seems to relate; or whether we observe the *matter of his discourse*.

1. As for the *Jewish form of Church-government* (unto which our Saviour here seems to allude, or relate,) we may observe it was managed by two if not three sorts of Ecclesiastical Courts, *viz.* By the *Sanhedrin*, *Presbytery*, and *Synagogue* (much like to the Evangelical *Synod*, *Presbytery*, and *Congregationall Eldership* since Christ.) 1. They had their e Ecclesiasticall, as well as their Civill *Sanhedrin*, for high and difficult affaires of the Church; which seems first to be constituted, *Exod.* 24. 1. and after decay thereof, it was restored by King *Jehoshaphat*, 2 *Chron.* 19. 8. and from this Court that Nationall Churches reformation proceeded, *Neh.* 6. 13. 2. Again it is very probable, they had betwixt their *Sanhedrin* and their *Synagogue*, a middle Ecclesiasticall Court called Πρεσβυτέριον, *The Presbytery*, Luk. 22. 66. and *Act.* 22. 5. ὑμῶν τὸ πρεσβυτέριον, *and the whole Presbytery*. Let such as are expert in Jewish Antiquities and their politie, consider and judg. 3. Finally, they had their lesser Judicatories in their *Synagogues*, or *Congregationall meetings*: for, their *Synagogues* were not only for Prayer, & the ministry of the Word, in reading and expounding the Scriptures, but also for publike censures, correcting of offences, *&c.* as that phrase seems to import, *And I punisht them oft in every Synagogue*, Act. 26. 11. His facts and proceedings, it's true, were cruell, unjust impious. But why inflicted *in every Synagogue*, rather then in other places and that by vertue of the *high Priest's letters*, Acts 9. 1, 2. but there the Jewes had Judicatories, that inflicted publike punishments upon persons ecclesiastically offending? Besides, we read often in the New Testament of the *Rulers of the Synagogue*, as Mark 5. 35. 36 38. Luk. 8. 41. & 13, 14. and of *Crispus* and *Sosthenes* the *chief Rulers of the Synagogue* Act. 8. 8, 17. whence is intimated to us, that these *Synagogues* had their *Rule* and *Government* in themselves; and that this rule was not in one person, but in divers together; for if there were *chief Rulers*, there were also Inferiours subordinate unto them: but this is put out of doubt in, *Act.* 13. 15. where after the lecture of the Law and the Prophets, *The Rulers of the Synagogue sent unto them*—. *Synagogue* in the singular

e Mr Gillespie's Aarons rod blossoming, *book* 1. *chap.* 3. *p.* 8. *to* 38.

ber, and *Rulers* in the plural. Thus Analogically there should be Ecclesiastical Rulers and Governors in everie single Congregation, for the wel guiding thereof. But if this satisfie not, add hereunto the *material passages* in our Saviours speech.

2. Now touching the *matter of our Saviours discourse*, it makes this very clear to us; for by a gradation he leadeth us from Admonition private and personal, to Admonition before two or three witnesses, and from Admonition before two or three witnesses, to the representative body of one Church (as the phrase, *Tel the Church* must here necessarily be interpreted) if there the difference can be composed, the offence removed, or the cause ended; rather then unnecessarily render the offence, and so our brothers shame more publick and notorious. And that the *Presbyterie* or *Eldership* of a *particular Congregation*, vested with power to hear and determine such cases as shal be brought before them, is partly, though not only here intended, seems evident in the words following (which are added for the strengthening and confirming of what went before in v. 17. *Verily I say unto you, whatsoever ye shal bind on earth shal be bound in heaven; and whatsoever ye shal loose on earth shal be loosed in heaven. Again, I say unto you that if two of you shal agree in earth as touching any thing that they shal ask, it shal be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them*, Mat. 18. 18, 19, 20. In which passages these things are to be noted; 1. That this *Church* to which the complaint is to be made, is invested with power of *binding* and *loosing*, and that so authoritatively, that what by this Church shall be *bound or loosed on earth, shal also be bound or loosed in heaven*, according to Christs promise. 2. That these Acts of *binding* or *loosing*, may be the Acts but of two or three, and therefore consequently of the *Eldership of a particular Congregation*, for where such a juridical Act was dispatch'd by a *Classical Presbytery*, it is said to be done *by the voices of many*. 2 Cor. 2. 6. because that in such *greater Presbyteries* there are always more then two or three. And though some do pretend, that the faults here spoken of by our Saviour in this place, were *injuries*, not *scandals*; and that the Church here mentioned was not any *ecclesiastical consistory*, or court, but the *civil Sanhedrin*,

[f] *Joh. Cameron. Praelect. in Mat. 18. 15. p. 150. &c. in fol. And* Mr. *Baine his Dioces. Tryal, 3. Quest pag. 79, 80.*

[g] *Piscat. in loc.*

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a *Court of civil Judicature*; and yet most absurdly they interpret the binding and loosing here spoken of, to be *Doctrinal* and *Declarative*; not *Juridical* and *Authoritative*; as if the *Doctrinal* binding and loosing were in the power of the civil *Sanhedrin* (*vid. Joannis Seldeni de Anno Civili & Calendario &c. Dissertationem in Præfat.* p.8. *See also* Mr. *John Lightfoots Commentary upon the Acts*, c.10.28. p.235. *to* 239) yet all these are but vain, groundlesse pretences and subterfuges, without substance or solidity, as the learned and diligent Reader may easily find demonstrated by consulting these judicious Authors mentioned in the [h] Margin: to whom for brevity sake he is referred for satisfaction in these and divers such like particulars.

3. The consideration of the *Apostolical practise*, and state of the Church of God in those times, may serve further to cleare this matter to us. For 1. We sometimes read of *single Congregations*; & as the holy Ghost doth cal the whole body of Christ, *The Church*, *Mat.* 16.18. 1 *Cor.* 12.28. and often elsewhere: and the larger particular members of that body of Christ (partaking the nature of the whole, as a drop of water is as true water as the whole Ocean) *Churches*, as *the Church of Jerusalem*, Act. 8.1. *The Church of Antioch*, Act. 13.1. *The Church of Ephesus*, Rev. 2.1. *The Church of Corinth*, 2 Cor. 1.1. (these being the greater Presbyterial Churches, as after wil appear, CHAP. XIII.) so the same holy Spirit of Christ is pleased to stile *single Congregations*, *Churches*, *Let the women keep silence* ἐν τῷ ἐκκλησίαις, *in the* Churches, 1. Cor. 14.34. i.e. in the single Congregations of this one Church of *Corinth*; and often mention is made of the *Church* that is in such or such an *house*, as *Rom.* 16.5. 1 *Cor.* 16.19. *Col.* 4.15. *Philem.* 2. whether this be interpreted of the Church made up only of the members of that family, or of the Church that ordinarily did meet in such houses, it implies a *single Congregation*. Now shal *single* Congregations have the name and nature of *Churches*, and shal we imagine they had not in them the ordinarie standing *Church officers*, viz. *Pastors* and *Teachers*. *Governments* or *Elders ruling wel*, and *Helps* or *Deacons*? or is it probable they were furnished with these officers, and yet the officers furnished with no power for the Government of these *single Congregations* at all? 2. We find that the Apostles being

[h] *Ioh Cameron. Prælect. in Matth.* 18.15. *pag.* 143. *ad* 162. *in folio.* and Mr. *G. Gillespie's* Aarons Rod blossoming, *&c.* Book 1. chap. 3 p.8. *&c.* and Book 2. chap. 9. p. 294, 295, 296, 297. —— and Book 3. chap. 2, 3 4, 5, 6. handling this elaborately, *pag.* 350. *to* 423.

crowned with such successe in their Ministry, as to be instruments of converting such multitudes to the faith, as were sufficient to make up many severall Churches from time to time, did diligently take care to ordain them *Presbyters*, or *Elders in every Church* (κατ' ἐκκλησίαν) Act. 14.23. Tit.1.5. Now can it be clearly evidenced by any, that these were not *Ruling* as well as *Preaching Presbyters*; especially when it appears by other places that the Primitive Churches had both? Rom. 12.8. 1 Cor. 12.28. 1 Tim. 5.17. Or can we think that the Apostles were not as careful to erect *Eldership* in *several Congregations*, as to *appoint Elders*? otherwise how could the Apostles have answered it to their Lord and Master Jesus Christ, in leaving them without that necessary provision of Government, which Christ himselfe had allowed to them, at least, in some cases, as hath been evidenced?

4. Finally, *Necessity* (which is a strong and cogent Law) plainly and forcibly pleads for Elderships in particular Congregations endowed with authority and power from Christ for Government within themselves. For, 1 *How wearisome* a thing would it be to all Congregations, should every of their members be bound to attend upon *Synods* and *greater Presbyteries*, (which in the Countrey are at a great distance from them) in all Ecclesiastical matters of judicature, if they had no reliefe in their own *Congregations*? *How impossible* would it be for the greater Presbyteries, not onely to hear and determine all hard and weighty, but also all small and easie causes that would be brought before them? And, *What should become of such a Congregation as either voluntarily transplants it self, or is accidentally cast among Heathens and Pagans in far Countries*, where there are no Christians or Churches to join and associate withall, if they be denied an *Authoritative Presbytery* within themselves, for preventing and healing of *Scandals*, and preserving themselves from destruction and ruin, which *Anarchy* would inviolably bring upon them?

Chap.

Chap. XIII.

of the Divine Right *of* greater Presbyteries (*for diſtinction ſake called* Claſſicall Presbyteries) *for the Government of the Church.*

HAving ſpoken of the *leſſer*, viz. *Congregational Elderſhips*, come we now to the *greater Ruling Aſſemblies* which are either *Presbyterial* or *Synodal*. And firſt of the *Presbyterial Aſſembly*, or *Claſſicall Presbytery*, viz. An Aſſembly made up of the Presbyters of divers neighbouring ſingle Congregations, for governing of all thoſe reſpective Congregations in common, whereunto they belong, in all matters of common concernment and greater difficulty in the Church. The *divine warrant* and *Right* of this *Presbytery*, and of the power thereof for church government, may principally be evidenced. 1. *By light of nature.* 2. *By light of Scripture*, which light of Scripture was followed by the Church in the ages after the Apoſtolical times.

The *Light of Nature and right reaſon* may diſcover to us (though more dimly) the *divine warrant*, of the *greater Presbyteries*, and of their power for the governing of the Church. For,

1. There are many Eccleſiaſtical Matters which are of common concernment to many ſingle Congregations, as *Probation of Church officers, Ordination and Depoſition of Miniſters, diſpenſation of Cenſures, Judicial Determination of Controverſies, Reſolution in difficult Caſes of Conſcience, ordering of things indifferent*, &c. here the Rule holds well, *Quod tangit omnes, tractari debet ab omnibus*. That which concerns many Congregations, is not to be conſidered and determined upon onely by one, but by thoſe many concerned and intereſſed therein.

2. Single Congregational Elderſhips ſtand in need of all mutual help and aſſiſtance one of another in the Lord, being 1. *Inwardly weak in themſelves*, too prone to be *turned out of the way*, *Heb.* 12. 13. *Gal.* 5. 15. and too feeble for divers great tasks: as *examination and ordination of Miniſters, &c.* which weakneſſe is healed by aſſociation with others aſſiſting them 2. *Outwardly oppoſed by many dangerous and ſubtile adverſaries*: Men, as *grievous Wolves, &c. Act.* 20. 28, 29, 30. 2 *Pet.* 2. 1. *Phil* 3. 2. 1 *Tim.* 4. 1. to 7. *Eph.* 4. 14. Devils, 1 *Pet.* 5. 8. In ſuch caſes two are better then

then one: Wo to them that are alone, if they fall, who ſhall take them up?

3. Such intricate caſes may fall out, as cannot be determined and compoſed by the *Elderſhip of a ſingle Congregation*. As for inſtance: Some member in the Congregation, may conceive himſelf ſo wronged by the *Elderſhip* thereof, that he cannot ſubmit to their unjuſt ſentence; ſhall he not in ſuch caſe have liberty of *appeal* from them? If not, then he is left without a remedy (which is the calamity of the *Independent Government*.) If he may, whether ſhall he appeal regularly but to an *aſſociated Presbytery*? therefore there muſt be ſuch a *Presbytery* to appeal unto. Again, there may be a controverſie betwixt the whole *Congregation* and their *Presbytery*: yea, the *Presbytery* it ſelfe may be equally divided againſt it ſelf: Yea, one *ſingle Congregation* may have a great and weighty conteſtation with another *ſiſter Congregation* (all ſingle Congregations being equal in power and authority, none ſuperiour, none inferiour to others.) Now, in theſe and ſuch like caſes, ſuppoſe both parties be reſolute and wilfull, and will not yeild to any bare moral *ſwaſion* or advice, without ſome ſuperiour *authority*, what healing is left in ſuch caſes, without the aſſiſtance of an *authoritative Preſbytery*, wherein the whole hath power to regulate al the parts?

4. *Single Congregations*, joyned in vicinity and neighbourhood to one another, ſhould avoid Diviſions (which are deſtructive to all ſocieties, as well Eccleſiaſtical as Civill) and maintain peace and unity among themſelves (which is conſervative to all ſocieties;) neither of which, without *aſſociated Presbyteries*, can be firmly and durably effected. Both which ought with all diligence to be endeavoured: For, 1. Peace and unity in the Church are in themſelves amiable, and ought to be promoted, *Pſal.* 133. 1. *&c. Epheſ.* 4. 3. 13. 1 *Cor.* 1. 10. 2. Schiſmes and Diviſions are ſimply evil, and all appearance, cauſe, and occaſion thereof ought carefully to be avoided. 1 *Cor.* 12. 25. *Rom.* 16. 17 1 *Theſ.* 4. 22. 3. All *Congregations* are but as ſo many branches, members, parts of that *one Church*, *one Body*, *one Family*, *one Common-wealth*, *one Kingdome*, whereof Chriſt is Head, Lord, and King; and therfore they ſhould communicate together, and harmoniouſly incorporate and aſſociate with one another (ſo far as may be) for the common good, peace, unity, and edification

cation of all. See 1 *Cor.* 12. 12. to 29. *Epheſ.* 2 12, 13, 15, 16. and 4. 12, 13, 14. and 5. 23, 24, 25.

II. *The light of Scripture* will hold forth the divine warrant of *greater Presbyteries*, and their power for Church-government, far more clearly then the *light of Nature*. For asmuch as we find in the Scriptures *a pattern* of these *greater Presbyteries*, and of their *Presbyterial government* over divers single Congregations in common in the Primitive Apostolical Churches. For the greater evidence and perspicuity hereof, take this Proposition.

Jesus Christ our Mediator hath laid down in his Word a pattern of Presbyterial government in common over divers single Congregations in one Church, for a rule to his Church in all after ages. For confirmation hereof, there are chiefly these three *Positions* to be made good, which are comprised in this *Proposition*, *viz.* 1. That there is in the Word a pattern of divers single Congregations in one Church. 2 That there is in the Word a pattern of one Presbyterial government in common over divers single Congregations in one Church. 3. Finally, that the pattern of the said Presbyterial government, is for a rule to the Churches of Christ in all after ages.

Position I.

That there is in the Word a pattern of divers single Congregations in one Church, may be plentifully evinced by four instances of Churches (to mention no more) *viz.* The Churches of *Jerusalem*, *Antioch*, *Ephesus*, and *Corinth*. Touching which four, these two things are clear in the Scripture, *viz.* 1. That every of them was *one Church*. 2. That in every one of these Churches there were *more Congregations then one*. Both which will fully evince a pattern of divers single Congregations in one Church held forth in the Word.

1. The former of these, *viz. That every one of these was one Church*, may be proved by induction of particulars. 1 All the believers in *Jerusalem* were one Church: hence they are often cõprised under the word *Church*, of the singular number--*against the Church which was at Jerusalem*, Act 8. 1. *Then tidings of these things came unto the ears of the Church which was in Jerusalem*, Act 11. 22. *And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders*, Act. 15. 4. 2 All the believers in *Antioch* were one church. *Now there were in the church*

that

that was at Antioch, certain Prophets —— Act. 13.1. *And when he had found him, he brought him to Antioch. And it came to pass, that a whole year they assembled* —— *themselves with the Church, and taught much people, and the Disciples were first called Christians at Antioch,* Act. 11. 26. All the believers in *Ephesus* were one Church, *and from Miletus he sent to Ephesus, and called the Elders of the Church* —— Act. 20.17. And after he gives them this charge, *Take heed therefore to your selves, and to all the flock, over which the holy Ghost hath made you Over-seers, to feed the Church of God,* ver. 28. all were but *one flock, one Church. Unto the Angel of the Church of Ephesus, write* —— Rev. 2.1. All the Believers in *Corinth* were one Church, and comprized under that singulat word, *Church: Unto the Church of God which is at Corinth* —— 1 Cor. 1.2. Paul, *an Apostle of Jesus Christ, by the will of God, and Timothy our brother, unto the Church of God which is at Corinth,* 2 Cor. 1.1. Thus in all these four instances it is clear beyond all contradiction, that they were every of them respectively *one Church.*

The later of these, *viz. That these primitive Apostolical Churches of* Jerusalem, Antioch, Ephesus, *and* Corinth, *were not every of them severally and respectively only one single Congregation* (as some imagine) *but consisted every of them of more Congregations then one*; This shal be manifested in these four Churches severally, as followeth.

I. **The Church of Jerusalem** *in Judea, contained in it more Congregations then one.* This may be convincingly evidenced divers waies, particularly from, 1. The multitude of Believers in that Church. 2. The multitude of Church-officers there. 3. The variety of Languages there. 4. The manner of the Christians publick meetings in those primitive times, both in the Church of Jerusalem, and in other Churches.

1. *From the multitude of Believers in the Church of Jerusalem.* For it is palpably evident to any impartial Reader, that wil not wilfully shut his eyes, and captivate his reason unto groundless Dictates of men, against the clear light of the Scripture, that there were more believers in the *Church of Jerusalem*, then could ordinarily meet in one Congregation, to partake of all the ordinances of Christ.

And this may fully appear by these many instances ensuing:

1 Christ

1 Christ after his Resurrection, and before his Ascension, *was seen of above five hundred brethren at once*, 1 Cor. 15. 6. 2 *After that of James, then of all the Apostles*, Ver. 7. 3 At the election of *Matthias*, and before Christs Ascension, there were Disciples together, *the company of their names together* (ὄνομα τὸ αὐτὸ) *was as it were one hundred and twenty*, Act. 1. 15. 4 At *Peters* Sermon, *they that gladly received his word, were baptized. And that day were added* (ψυχαὶ ὡσεὶ τρισχίλιαι) *about three thousand souls*, Act. 2. 4. 1. 5 And, *The Lord added to the Church daily such as should be saved*, ver. 27. 6 Afterwards at another of *Peters* Sermons, *Many of them that heard the Word, believed; and the number of the men* (ἀνδρῶν) *was about five thousand*, Act. 4. 4. 7 After that, *Believers were the more added to the Lord* (πλήθη ἀνδρῶν τε καὶ γυναικῶν) *multitudes both of men and women*, Act. 5. 14. 8 Furthermore, *the Disciples multiplying*, and the work of the Ministry thereupon much increasing, the Apostles were necessitated to appoint seven Deacons for serving of Tables, that they might wholly *give themselves to the Ministry of the Word and prayer*, Act. 6. 1. to 7. whence some have conjectured, that there were seven Congregations in *Jerusalem*, a *Deacon* for every one. Certainly there were rather more then fewer (saith the [c] Author of the *Assertion of the Government of the Church of Scotland*,) though we cannot determine how many. However, this the holy Ghost clearly testifieth, that *The Word of God increased, and the number of the Disciples in Jerusalem* (ἐπληθύνετο σφόδρα) *multiplyed greatly*, 9 *and a great company of the Priests became obedient to the faith*, Act. 6. 7. and probably the example of the Priests drew on multitudes to the Gospel. All these fore-mentioned were in a short time converted, and became members of this one Church of *Jerusalem*, & that before the *dispersion* occasioned by the Persecution of the Church, Act. 8. 1. Now should we put all these together, *viz.* both *the number of believers expressed in particular*, which is 8620, and the *multitudes so often expressed in the generall* (which, for ought we know, might be many more then the former,) what a vaste multitude of beleevers was there in *Jerusalem*? and how impossible was it for them to meet all together in *one Congregation*, to partake of all the Ordinances of Jesus Christ?---10 In like manner, *after the Dispersion* forementioned, the Word so prospered, and the disciples brought in to the faith by it, so multiplyed, that it was still

[c] *Assertion, &c. part. 2. chap. 3. p. 139.*

far more impoſſible for all the beleevers in the Church of Jeruſalem to meet in one Congregation to partake of all the Ordinances of Chriſt, then before. For it is ſaid, *Then had the Churches reſt throughout all Judea* (and the Church of *Jeruſalem* in *Judea* was doubtleſſe one of thoſe Churches) *and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and comfort of the holy Ghoſt, were multiplied,* ἐπληθύνοντο. 11 Again, *the Word of the Lord increaſed and multiplied,* ἐπληθύνετο, Acts 12. 24. 12 Furthermore, when *Paul* with other Diſciples, his Fellow-travellers, came to Jeruſalem, and *declared to James and the Elders, what things God had wrought by his Miniſtry among the Gentiles---They glorified the Lord, and ſaid unto him, Thou ſeeſt brother* (πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων) *how many Myriads* (or, *ten-thouſands*) *of beleeving Jews there are, and they are all zealous of the Law*---Acts 21. 20. Our Tranſlation ſeems herein very defective, rendring it **how many thouſands**; whereas it ſhould be according to the Greek, **how many ten thouſands**: and theſe *Myriads* ſeem to be in the Church of *Jeruſalem*, ſeeing it is ſaid of them, ver. 22. *The multitude muſt needs come together, for they will hear that thou art come.* Now conſidering this emphaticall expreſſion, not onely *thouſands*, but *ten-thouſand*: not only *ten-thouſand* in the ſingular number, but *ten thouſands*, *Myriads* in the plurall number: nor only *Myriads*, *ten thouſands* in the plurall number, but πόσαι μυριάδες, *how many ten thouſands*. We cannot in reaſon imagin but there were at leaſt 3. *ten thouſands*, viz. 30000 beleevers, and how all they ſhould meet together in one Congregation for all Ordinances, let the Reader judge. Thus farre of the proof, *From the multitude of beleevers in the Church of Jeruſalem.*

Except. *But the five thouſand mentioned* Acts 4.4. *are no new number added to the three thouſand, but the three thouſand included in the five thouſand, as Calvin and Beza think.*

Anſw. 1. Then it's granted that 5120. beſides an innumerable addition of Converts, were in *Jeruſalem*; which if ſuch a number, and multitudes beſides, could for edification meet in one place, to partake of all Ordinances, let the Reader judge.

2. Though *Calvin* and *Beza* think the three thouſand formerly converted to be included in this number of five thouſand, *Acts* 4. 4. yet divers both ancient and modern Interpreters are of another minde, as *Auguſtine* in Tract. 31. in Joan. *Acceſſe-*

runt

runt corpori Domini, (i. e.) *numero fidelium tria millia hominum, item alio facto quodam miraculo, accesserunt alia quinq; millia.* i. e. There came unto the body of the Lord in number three thousand faithful men; also by another miracle wrought, there came other five thousand: So *Basilius* in Psal. 115. *Oecumenius* in loc. *Jerome, Chrysostome,* hom. 33. in Matt. *Irenæus* lib. 1. cap. 11. *Salmeron,* of late *Cornelius à Lapide* in Act. 4. 4. *Diversa prorsus sunt hæc quinq; millia à tribus millibus primâ Concione conversis.* i. e. these five thousand are altogether diverse from the three thousand converted at the first Sermon: so *Lorinus, Aretius,* and divers others.

3. Besides a Confluence of Testimonies, there are reasons to induce us to believe, that the three thousand is not included in the five thousand: *viz.* 1 As the three thousand mentioned in Act. 2. 41. did not comprehend the one hundred and twenty mentioned Acts 1. 15. so it holds proportion that the three thousand mentioned there, are not comprehended here in Acts 4. 4. Besides, 2. this Sermon was not *ex intentione,* by intention to the Church, or numbers already converted, but by occasion of the multitude flocking together to behold the miracle *Peter* and *John* wrought on the *man that was lame from his mothers womb;* as Acts 3. 10, 11, 12. so that tis more then probable that the five thousand mentioned Acts 4. 4. are a number superadded besides the three thousand already converted.

Except. *But suppose such a number as three thousand, and afterwards five thousand were converted in Jerusalem, yet these remained not constant members of that Church, for the three thousand were not dwellers at Jerusalem, but strangers who came out of all countries to keep the feast of Pentecost: yea Acts 2. 9 they are said expresly to be dwellers of Mesopotamia, Cappadocia, &c. and so might erect Churches where they came.*

Answ. 1. Tis said Acts 2. 14. *Peter standing* (when he began to preach this Sermon wherein the three thousand was converted) *said, Ye men of Judea, and all ye that dwell at Jerusalem, hearken to my voice;* intimating that these he preach't to, dwelt at Jerusalem.

But grant, that some of these men that heard *Peters* Sermon were formerly dwellers in *Mesopotamia* and *Cappadocia,* what hinders but that they might be now dwellers at *Jerusalem?*

3. The occasion of their coming up to *Jerusalem* at this time was not only the observation of the feast of *Pentecost* (which lasted but a day) but also the great expectation that the people of the Jews then had of the appearance of the *Messiah* in his Kingdom, as we may collect from Luke 19. 11. where it is said *They thought the Kingdom of God should immediately appear*; so that now they might chuse to take up their dwellings at *Jerusalem*, and not returne, as they had been wont, at the end of their usual feasts.

4. The holy Ghost makes mention that in the particular places mentioned, ver. 9, 10. that of all those nations there were some that dwelt at *Jerusalem*: read Acts 2.5 *There were dwelling at Jerusalem Jews, devout men out of every nation under heaven*, if *out of every nation*, then out of those nations there specified; and even there dwelling at *Jerusalem*.

5. Those who were scattered by reason of persecution into *Judea* and *Samaria*, and other parts of the world, did not erect new Churches, but were still members of that one Church in *Jerusalem*, so saith the next expresly, that *they (of the Church of Jerusalem) were all scattered abroad throughout the Region of Judea and Samaria*, Acts 8.1.

Except. *Although it should be granted that before the dispersion mentioned Acts 8. 1.2. the number was so great that they could not meet together in one place, yet the persecution so wasted and scattered them all, that there were no more left then might meet in one Congregation?*

Answ. After the dispersion there were more believers in *Jerusalem* then could meet together in one place for all acts of worship, as appears by Act. 9.31. *The Churches had rest throughout all Judea, &c. and were multiplyed*, Acts 12.24. *The Word of God grew and multiplyed*; and Acts 31. 20. *James* saith of the believers of this Church, *how many thousands of the Jewes there are which believe, and are zealous of the Law*; πόσαι μυριάδες, as 'tis in the Greek, thou seest how many *ten thousands* there are of the Jewes which believe; this text will evince, that there were many thousands in the Church of *Jerusalem* after the dispersion, as hath been noted: and if this number were not more after the dispersion then could meet together to partake of all Ordinances, let the Reader judge.

Except.

Except. *But the text ſaith expreſly, all were ſcattered except the Apoſtles.*

Anſw. *All*, muſt be underſtood either of *all the believers*, or *all the Teachers and Church-officers* in the Church of *Jeruſalem*, except believers; but it cannot be underſtood of *all the believers* that they were ſcattered; And therefore it muſt be underſtood that *all the Teachers and Church-officers* were ſcattered, except the Apoſtles. That *all the believers were not ſcattered*, it wil eaſily appear: For 1. 'Tis ſaid that *Paul* broke into houſes, *haling men and women, committed them to priſon* ver. 3. and this he did in *Jeruſalem*, Act. 26. 10. therefore all could not be ſcattered. 2. *They that were ſcattered, preached the Word*, ver. 4. which all the members, men and women, could not do, therefore by all that were ſcattered muſt of neceſsity be meant not the *body of believers* in the Church, but only *the officers of the Church.* 3. If all the believers were ſcattered, to what end did the Apoſtles tary at Jeruſalem, to preach to the wals? this we cannot imagine.

Except. *But can any think the Teachers were ſcattered, and the ordinary believers were not, except we ſuppoſe the people more courageous to ſtay by it then their Teachers?*

Anſw. It is hard to ſay, that thoſe that are ſcattered in a perſecution, are leſſe couragious then thoſe that ſtay and ſuffer; in the time of the Biſhops tyranny, many of the *Independent Miniſters* did leave this Kingdome, whileſt others of their brethren did abide by it, endured the heat and burden of the day, *had tryal of cruel mockings, bonds and impriſonments*: Now the *Independent Miniſters* that left us, would think we did them wrong, ſhould we ſay that they were leſſe couragious then thoſe that ſtaied behind, enduring the hot brunt of perſecution.

II. *From the multitude of Church-officers in Jeruſalem*, it may further appear, that there were moe Congregations then one in the Church of *Jeruſalem*. For there were many Apoſtles, Prophets, and Elders in this Church of *Jeruſalem*. as is plain, if we conſider theſe enſuing paſſages in the Acts of the Apoſtles. After Chriſts Aſcenſion, *the eleven Apoſtles returned to Jeruſalem, and continued in praier and ſupplication*, —— Act. 1. 12. 13, 14. *Matthias* choſen by lot, was alſo *numbred with the eleven*

eleven Apoſtles, Act. 1.26. *And when the day of Penteçoſt was fully come, they were all with one accord in one place*, Act. 2.1. —— Peter *ſtanding up with the eleven, lift up his voice, and ſaid* —— Act. 2.14. —— *They were pricked in their heart, and ſaid to* Peter *and to the reſt of the Apoſtles, Men and brethren, what ſhall we do?* Act. 2.37. *And the ſame day there were added about three thouſand ſouls, and they continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in praiers*, Acts 2.42. *And with great power gave the Apoſtles witneſſe of the Reſurrection of the Lord Jeſus*, —— Act. 4.33. *As many as were poſſeſſors of lands or houſes, ſold them, and brought the prices of the things that were ſold, and laid them down at the Apoſtles feet*, Act. 4.34, 35, 37. *Then the twelve called the multitude of the Diſciples to them*, —— Act 6.1. *Now, when the Apoſtles which were at Jeruſalem*, —— Act. 8.14. *They determined that* Paul *and* Barnabas *and certain other of them ſhould go up to Jeruſalem unto the Apoſtles and Elders about this queſtion* —— *And when they were come to Jeruſalem, they were received of the Church, and of the Apoſtles and Elders* —— *and the Apoſtles and Elders came together* —— Act. 15.2, 4, 6, 22, 23 Act. 11.30. —— And *in thoſe daies came Prophets from Jeruſalem unto Antioch*, Act. 11.27. In all which places, the multitude of Apoſtles, Elders, and Prophets in this Church of Jeruſalem is evident. And it is further obſervable, that the Apoſtles devolved the *ſerving of Tables* upon the *ſeven Deacons*, that they might wholly *give themſelves to Prayer and the Miniſtry of the word*, Acts 6.2. which needed not, nor would there have been full imployment for all the Apoſtles, if there had not been *divers Congregations* in that one Church of *Jeruſalem*.

Except. *Tis true, the Apoſtles were for a time in Jeruſalem, yet when in Judea or elſe where any received the Goſpel, the Apoſtles went abroad to erect other Churches.*

Anſw. Touching the Apoſtles going abroad, there can be given but one inſtance, *Act.* 8.14. where the whole twelve went not forth, but only two were ſent, *viz. Peter* and *John*: but ſuppoſe it were granted that upon ſome ſpecial occaſions the Apoſtles went forth of *Jeruſalem*; can it be imagined that the Apoſtles ordinary abode would be at *Jeruſalem*, to attend only one ſingle Congregation, as if that would fil all their hands with work?

Except.

Except. *The Apoſtles were wel imployed when they met in an upper room, and had but one hundred and twenty for their flock, and this for forty daies together; now if they ſtayed in Jeruſalem, when they had but one hundred and twenty, and yet had their hands filled with work, the preſence of the Apoſtles argues not more Congregations in Jeruſalem then could meet in one place for all acts of worſhip.*

Anſw. 1. From Chriſts Aſcenſion (immediately after which they went up to the upper Chamber) to the feaſt of *Pentecoſt*, there was but ten daies, not forty; ſo that there is one miſtake.

2. During that time 'twixt Chriſt's Aſcenſion and the feaſt of *Pentecoſt* (whether ten or forty daies is not much material) the Apoſtles were eſpecially taken up in Praier and Supplication, waiting for the Promiſe of the Spirit to enable them to the work of the Miniſtrie; now becauſe the twelve Apoſtles, before they had received the extraordinary gifts of the Spirit, did continue for a ſhort time in *Jeruſalem* with a ſmal number in praier; wil it therefore follow that after they had received theſe extraordinary gifts, that they were bound up within the limits of one ſingle Congregaion?

Except. *The argument that there were many Teachers in Jeruſalem, proves not that there were more Congregations in Jeruſalem then one, becauſe there were then many gifted men, which were not officers, which yet occaſionally inſtructed others, as* Aquila *did* Apollos, *therefore it ſeems they were only gifted perſons, not Officers.*

Anſw. 1. Grant that in thoſe times there were many gifted men. not in office; which might occaſionally inſtruct others, as *Aquila* did *Apollos*. Yet it is further to be noted, that,

2. This inſtructing muſt be either private, or publick; if private only, then the objection is of no force (becauſe theſe teachers inſtructed publickly;) if in publick, then if this objection were of force, it would follow, that women might inſtruct publickly, becauſe *Priſcilla*, as wel as *Aquila* inſtructed *Apollos*.

3. The current of Expoſitors ſay, that the LXX Diſciples were at *Jeruſalem* among the one hundred & twenty. Act. 1. 16. who

who were teachers by office.

III. *From the variety of Languages amongst the Disciples at Jerusalem*, it is evident there were more Congregations then one in that one Church; the diversity of Languages among them is plainly mentioned in divers places, *And there were dwelling at Jerusalem Jews, devout men out of every Nation under heaven— Now every man heard them speak in his own language*, &c. Act 2. 5,8,9,10,11,12. Now of those that heard these variety of Languages, and *Peters* Sermon thereupon, *They that gladly received his word, were baptized, and the same day there were added about three thousand souls*, Act. 2.41. which diversity of Languages, necessitated those members of the Church of Jerusalem, to injoy the Ordinances in divers distinct Congregations in their own Language. And that they might so do, the Spirit furnished the Apostles, &c. with diversity of Languages, which diversity of Languages were as wel *for edification of them within the Church*, as *for a signe to them that were without.*

Except. *Though the Jews being diperſed were come in from other Countries, yet they were all generally learned, and understood the Hebrew tongue, the Language of their own Nation: so that diversity of tongues proves not, that of necessity there must be distinct places to meet in.*

Answ. 1. 'Tis easier said then proved, that the Jews were so generally skilled in the Hebrew tongue, when whilest they were scattered in *Media* and *Parthia*, and other places, they had no Universities or Schools of Learning. Besides, it is not to be forgotten, that the proper language or dialect in those daies in use among the Jews, was Syriack; as appears by divers instances of Syriack words in the N. Testament, as of the Jewes own terms, *Act.* 2.19. τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, Ακελδαμὰ, which in their proper tongue, is called Aceldama, *John* 19. 13.17. *Gabbatha*, *Golgotha*, &c. Matth. 15.34. *Eloi*, *Eloi*, *lama-sabachtani*, with divers other pure Syriack terms. Grant they did; yet,

2. There were in *Jerusalem Proselites* also, *Romans*, *Cappadocians*, *Cretians*, and *Arabians*, Act. 2. 10, 11. how could they be edified in the faith, if only one Congregation where nothing but *Hebrew* was spoken, met in *Hierusalem*: if so be there were not other Congregations for men of other Languages, that under-

understood not the Hebrew tongue?

IIII. *From the manner of Christians publick meetings in those primitive times, both in the Church of Jerusalem, and in other Churches,* it is plain that the multitudes of Christians in Jerusalem, and other Churches, could not possibly meet all together in one single Congregation, in as much as they had no *publick Temples,* or *capacious places for Worship and partaking of all ordinances* (as we now have,) but private places, *houses, chambers,* or *upper rooms* (as the unsetledness of the Church, and troublesomeness of those times would permit) which in all probability were of no great Receipt, nor any way able to contain in them so many thousand believers at once, as there were: *They met* κατ' οἶκον, *domatim,* i.e. *from house to house, to break bread,* Act. 2.46. *In an uper room the Apostles with the Women and brethren, continued in Prayer and Supplication,* Act. 1. 12,13,14. We read of their Meetings in the *House of Mary,* Acts 12.12. In the School *of one Tyrannus,* Acts 19. 9. In an *upper-chamber at Troas,* Acts 20. 8. In *Pauls own hired house* at Rome, Act 28.30,31. In the *house of Aquila and Priscilla,* where the Church met, therefore called the *Church in his house,* Rom.16.5. 1 Cor.16.19. In the *house of Nimphas,* Col.4 15. and, In the *house of Archippus,* Philem.2. This was their manner of publick meetings in the Apostles times; which also continued in the next ages, witnesse [c] *Eusebius,* til by indulgence of succeding *Emperors,* they had ample Churches, Houses of publick meeting erected for them.

[c] *Euseb. Hist. Eccles. l.* 8.c.1.

Summe up all, 1 *There were in the Church of Jerusalem greater numbers of believers then could possibly meet at once to partake of all Christs Ordinances.* 2 *There were more Church-officers then one single Congregation could need, or then could be fully imployed therein, unlesse we wil say, that they preached but seldome.* 3 *There was such diversity of Languages among them, that they must needs rank themselves into several Congregations, according to their Languages, else he that spoke in one language to hearers of many several languages, would be a Barbarian to them, and they to him.* 4 *Finally, their places of ordinary meeting were private, of smal receipt, incapable of so many thousands at once as there were believers;* And by all these, how evident is it, that there must needs be granted

more Congregations then one in this one Church of *Jerusalem*?

II. **The Church of Antioch** *in Syria, consisted also of more Congregations then one.* This appears,

1. *From the multitude of believers at Antioch.* For, 1. after the dispersion upon *Stevens* persecution, *the Lord Jesus was preached at Antioch, and a great number believed,* &c. Act. 11.21. 2. Upon *Barnabas* his preaching there, *much people was added to the Lord,* Acts 11.24. 3. *Barnabas* and *Saul* for a year together taught much people there, and Disciples there so mightily multiplyed that there Christs Disciples first received the eminent and famous Denomination of CHRISTIANS, and so were and still are called throughout the whole world, Acts 11.25,26.

2. *From the multitudes of Prophets and Preachers that ministred at Antioch.* For, 1. upon the dispersion of the Jews at Jerusalem, *divers of them (being men of Cyprus and Cyrene) preached the Lord Jesus at Antioch,* Acts 11.20. here must be three or four Preachers at least, otherwise they would not be *men of Cyprus and Cyrene.* 2. After this *Barnabas* was sent to preach at Antioch, ther's a fifth, Act. 11.22,23,24. 3. *Barnabas* findes so much work at *Antioch*, that he goes to *Tarsus* to bring *Saul* thither, to help him; ther's a sixth; *verse* 25,26. 4. Besides these *there came Prophets from Jerusalem to Antioch in those dayes*; ther's at least two more, viz. Eight in all, *Act.* 11.27, 28. 5. Further, besides *Barnabas* and *Saul*, three more Teachers are named, *viz. Simon called Niger, Lucius of Cyrene, and Manaen,* Acts 13.1,2,3. 6. Yea *Paul and Barnabas continued in Antioch, teaching and preaching the Word of the Lord, with many others also,* Acts 15.35. Now summe up all, what a multitude of believers, and what a Colledge of Preachers were here at Antioch? How is it possible that all these Preachers should busie themselves about one Congregation, (and doubtlesse they abhorred idlenesse) in dispensing the Ordinances of Christ to them onely? Or how could so many members meet in one single Congregation at once, ordinarily to partake of all Ordinances?

III. **The Church of Ephesus** (*in Asia minor, Act.* 19.22.) *had in it more Congregations then one:* For,

1. The number of Prophets and Preachers at *Ephesus* were many

many: *Paul* continued there *two years and three months*, Acts 19.8,10. and *Paul* ſetled there about twelve *diſciples who prophefied*, Act 19.1,6,7. And how ſhould theſe thirteen Miniſters be imployed, if there were not many Congregations? Compare alſo *Act.*20. 17,28,36,37. where it is ſaid of the Biſhops of Epheſus, that *Paul kneeled down, and prayed with them all, and they all wept ſore.* Here is a good number implyed.

2. The gifts of tongues alſo was given unto all theſe twelve Prophets, *Act.*19.6,7. To what end, if they had not ſeverall Congregations of ſeverall languages, to ſpeak in theſe ſeverall tongues unto them?

3. The multitude of Believers muſt needs be great at Epheſus: For, 1. Why ſhould *Paul*, who had univerſal commiſſion to plant Churches in all the world, ſtay *above two years together* at Epheſus, if no more had been converted there, then to make up one ſingle Congregation? *Act.* 19.8, 10. 2. During this ſpace, *all that dwelt in Aſia* (uſually meeting at Epheſus for worſhip) *heard the word of the Lord, both Jews and Greeks*, Acts 19.10. 3. At the knowledge of *Pauls* miracles, *fear fell upon all the Jews and Greeks dwelling at Epheſus, and the Name of the Lord Jeſus was magnified*, Acts 19.17. 4. *Many* of the Believers *came and confeſſed, and ſhewed their deeds*, Ver.18. whereby is intimated, that more did believe then did thus. 5. *Many alſo of them that uſed curious arts, brought their books together, and burned them before all men, and they counted the price of them, & found it* 50000. *pieces of ſilver* (this they would never have done publickly, if the *major* part, or at leaſt a very great and conſiderable part of the City had not imbraced the faith, that City being ſo furiouſly zealous in their Superſtition and Idolatry) *ſo mightily grew the Word of God and prevailed*, Act. 19.19,20. 6. *Paul* teſtifies, that at Epheſus *a great door and effectual was open unto him*, viz. a moſt advantageous opportunity of bringing in a mighty harveſt of ſouls to Chriſt, 1 *Cor.* 16. 8, 9. Put all together, 1 the number of Prophets and Preachers: 2 the gifts of tongues conferr'd upon thoſe Prophets: and, 3 the multitude of Believers, which ſo abounded at *Epheſus*: how is it poſſible to imagine upon any ſolid ground, that there was no more but one ſingle Congregation in the Church of *Epheſus*?

IIII. The Church of Corinth *in Gracia, comprix'd in it also more Congregations then one*, as may be justly concluded, from, 1. The multitude of Believers. 2. The plenty of Ministers. 3. The diversity of tongues and languages. 4. And the plurality of Churches at Corinth. Let all these be wel compared together.

1. *From the multitude of Believers*: There appears to be a greater number of Believers at *Corinth*, then could all at once meet together to partake of all Ordinances of Christ: For, 1. At *Paul's* first coming to *Corinth*, and at his first Sermon preached in the house of *Justus* —— it is said, *And* Crispus *the chief Ruler of the Synagogue believed on the Lord, and all his house, and many of the Corinthians hearing, believed, and were baptized*, Act. 18. 1, 7, 8. Hurt's *Crispus* and all *his house* (which probably was very great, he being the chiefe Ruler of the Synagogue;) and *many of the Corinthians, believing*: an excellent first-fruits; for who can justly say, but *Paul* at his first Sermon converted so many as might be sufficient to make up one single Congregation? 2. Immediately after this (*Paul* having *shook his raiment* against the Jewes, who contrary to his doctrine, *opposed themselves, and blasphemed*; and having said unto them, *Your blood be upon your own heads, I am clean: from henceforth I wil go unto the Gentiles*, Act. 18. 6.) the Lord comforts *Paul* against the obstinacy of the Jewes, by the successe his Ministry should have among the Gentiles in the City of Corinth: *Then spake the Lord to* Paul *in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this City*, Act. 18. 9, 10. *Much people* belonging to God, according to his secret predestination, over & besides those that already were actually his by effectual vocation. And *much people*, in respect of the *Jews that opposed and blasphemed*, (who were exceeding many) otherwise it would have been but smal comfort to *Paul*, if by *much people* should be meant no more then could meet at once in one smal single Congregation. 3. *Paul* himself continued at Corinth *a year and six months, teaching the Word of God amongst them*, Act. 18. 11. To what end should *Paul* the Apostle of the Gentiles stay so long in one place, if he had not seen the Lords blessing upon his Ministry,

to

to bring in to the faith many more ſoules then would make up one Congregation, having ſo much work to doe far and neer? 4. *They that beleeved at Corinth were baptized*, Act. 18. 8. (Baptiſme admitting them into that one body of the Church, 1 *Cor.* 12. 13.) Some were baptized by *Paul*, (though but few in compariſon of the number of Beleevers among them: compare *Act.* 18. 8. with 1 *Cor.* 1. 14, 15, 16, 17.) the generality conſequently was baptized by other Miniſters there, and that in other Congregations wherein *Paul* preached not, as well as in ſuch wherein *Paul* preached; it being unreaſonable to deny the being of divers Congregations for the Word and Sacraments to be diſpenſed in, himſelfe diſpenſing the Sacrament of Baptiſme to ſo few.

2. *From the plenty of Miniſters and Preachers in the Church of Corinth*, it is evident, it was a Presbyteriall Church, and not onely a ſingle Congregation; for to what end ſhould there be many labourers in a little harveſt, many Teachers over one ſingle Congregation? &c. That there were many Preachers at Corinth is plaine: For, 1. *Paul* himſelfe was the *Maſter-builder* there, that *laid the foundation* of that Church, 1 *Corinth.* 3. 10. their ſpirituall *father*; *In Chriſt Jeſus I have begotten you through the Goſpel*, 1 Cor. 4. 15. And he ſtaid with them *one yeare and an halfe*, Act. 18. 11. 2. Whileſt the Apoſtle ſharply taxeth them as guilty of ſchiſme and diviſion, for their carnall crying up of their ſeverall Teachers: ſome doting upon one, ſome upon another, ſome upon a third, &c. *Every one of you ſaith, I am of* Paul, *and I of* Apollo, *and I of* Cephas, *and I of Chriſt*, 1 Cor. 1. 12. Doth not this intimate, that they had plenty of Preachers, and theſe Preachers had their ſeverall followers, ſo prizing ſome of them, as to under-value the reſt? and was this likely to be without ſeverall Congregations, into which they were divided? 3. When the Apoſtle ſaith, *Though you have ten thouſand inſtructers in Chriſt, yet have ye not many fathers* —— 1 Cor. 4. 15 though his words be hyperbolicall, yet they imply that they had great ſtore of Teachers and Preachers. 4. We have mention of many Prophets in the Church of Corinth: *Let the Prophets ſpeak two or three, and let the other judge* —— *And the ſpirits of the Prophets are ſubject to the Prophets*, 1 Cor. 14. 29, 31. Here are *Prophets* ſpeaking, *two or three*: and *Prophets judging* of their Doctrine,

Doctrine, which sure were moe then they that were judged; it being unreasonable for the *minor* part to passe judgement upon the *major* part. And though these Prophets had extraordinary gifts (as the Church of *Corinth* excelled all other Churches in gifts, 1. *Cor.* 1.7.) and were able to preach in an extraordinary singular way; yet were they the ordinary Pastors and Ministers of that Church of *Corinth*, as the whole current of this 14. Chapter evidenceth, wherein (as some have well observed) so many Rules and Directions, aptly agreeing to *ordinary Pastors*, are imposed upon them for the well-ordering of their Ministeriall exercise. Now, where there were so many Pastours, were there not severall Congregations for them to feed? Or were they idle, neglecting the exercise and improvement of their talents?

a Mr *S. Rutherford* in his Due Right of Presbyteries, p. 466, 467. *proves by eight Arguments, they were ordinary Pastours.*

3. *From the diversity of tongues and languages, wherein this Church did eminently excell. In every thing ye are enriched by him, in all utterance, and in all knowledge. So that you come behind in no gift, &c.* i.e. ye excell in every gift, for the Apostles phrase is conceived to be a *Hyperbole*, more being intended then is expressed, 1 *Cor.* 1.5,7. Among other gifts they some of them excelled in *tongues* which they spake, the right use of which gift of tongues the Apostle doth at large lay down, 1 *Cor.* 14.2,4,5, 6, 13, 14, 18, 19, 23, 26, 27. *If any speak in* an unknown *tongue, let it be by two, or at the most by three, and that by course, and let one interpret.* So that there were many indowed with gifts of tongues in that Church. To what end? not onely for a *Signe to unbelievers*, v. 22. but also for edification of divers Congregations (of divers tongues and languages within that Church of Corinth.

4. *From the Plurality of Churches mentioned in reference to this Church of Corinth.* For the Apostle regulating their publick Assemblies and their worship there, saith to the Church of *Corinth*, Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν, i.e. *Let your women keep silence in the Churches.* It is not said, ἐν τῇ ἐκκλησίᾳ, *in the Church*, in the singular number; but ἐν ταῖς ἐκκλησίαις, *in the Churches*, in the plurall; and this of the Churches in Corinth, for it is said, *Let your women, &c.* not indefinitely, *Let women, &c.* So that according to the plaine letter of the words, here are Churches in the *Church of Corinth*, *viz.* a plurality of

single

ſingle Congregations in this one *Presbyterial Church*. And this plurality of *Churches* in the *Church of Corinth* is the more confirmed, if we take the *Church of Cenchrea* (which is an Harbour or Sea-port to Corinth) to be comprized within the *Church of Corinth*, as ᵗ ſome learned Authors do conceive it may.

ᵗ Fuit annexa Cenchreis ſtatio navalis, ſeu portus Corintho vicinus, (ut Athenis Pyræum) ubi Paulus votum ſolvit, Act. 18.18. Probabile eſt in urbe ipſa Chriſtianos non fuiſſe tolleratos; vel ſaltem tutos. Loco igitur vicino conventus tutius agebant: Et Hiſtoria Apoſtolica, Act. 18.23. docet, Chriſtianos ferè extra urbes in campis, vel ad ripas Oratoria ſua inſtituiſſe, *D. Paræus in Rom.* 16.1. If Cenchrea be comprehended under the Church of Corinth in this Epiſtle, and the Apoſtle writing to the *Corinthians*, wrote alſo to this Church, called Rom. 16.1. The Church of *Cenchreas* then have we more Congregations then one at Corinth. Now the learned teach, that *Cenchreæ* was a Sea-Port or Harbour of the *Corinthians*. *Origen. præf. in Epiſt.* ſaith, it was a place nere to Corinth, on the Eaſt of the Ægean Sea: and as Strabo, *lib.* 18. ſaith, ad Sinum Saronicum, as Lechea was the other port. See *Plin. nat. Hiſt. lib.* 4. *c.* 4. *M.S.* Rutherford *in his due Right of Presbyteries, p.* 462.

Poſition II.

That there is in the Word of Chriſt a pattern of one Presbyterial government in common over divers ſingle Congregations in one Church. This may be evidenced by theſe enſuing conſiderations. For,

1. *Divers ſingle Congregations are called one Church*, as hath at large been proved in the ſecond Poſition immediately foregoing; inaſmuch as all the Believers in *Jeruſalem* are counted *one Church*: yet thoſe Believers moe in number then could meet for all Ordinances in any one ſingle Congregation. And why are divers Congregations ſtiled *one Church*? ¹ Not in regard of that *oneneſſe of heart and ſoul*, which was among them, *having all things common*, &c. Act. 4.32. For theſe affections and actions of kindneſſe belonged to them, *jure fraternitatis & charitatis*; by the law of brotherhood and Chriſtian charity to one another, (eſpecially conſidering the then preſent condition of Believers) rather then by any ſpeciall *Eccleſiaſtical obligation*, becauſe they were members of ſuch a Church. ² Not in regard of any *explicite Church-covenant*, knitting them in one body. For we find neither *name* nor *thing*, print nor foot-ſtep of any ſuch thing as a *Church-covenant* in the Church of *Jeruſalem*, nor

nor in any other primitive Apoſtolicall Church in all the New Teſtament, and to impoſe an *expliciteʰ Church-covenant* upon the Saints, *ut formam conſtituentem veræ Eccleſiæ viſibilis, as a neceſſary conſtituting form of a true viſible Church of Christ, and without which it is no Church*, is a meere humane invention, without all ſolid warrant of the Word of God. 3 Not in regard of the *Miniſtration of the Word, Sacraments, Prayers*, &c. For theſe Ordinances were diſpenſed in their ſingle Congregations ſeverally, it being impoſſible that ſuch multitudes of Beleevers ſhould meet all in one Congregation, to partake of them joyntly, (as hath been evidenced.) 4 But in regard of *one joynt adminiſtration of Church-government among them*, by one *common Preſbytery*, or Colledge of Elders, aſſociated for that end. From this one way of *Church-government*, by one *Preſbytery* in common, all the believers in *Jeruſalem*, and ſo in other Cities reſpectively, were counted but *one Church*.

ʰ See Mr *W. Rathbank's* Narration of ſome Church-Courſes, *&c. Chap.* 4. *p.* 12. *to* 20. *And* Certaine Quære's by Maſter *Richard Mollingworth*, p. 22.

2. *In every ſuch Preſbyteriall Church made up of divers ſingle Congregations, there were Eccleſiaſticall Ruling-officers, which are counted or called the officers of that Church*, but never counted or called Governours, Elders, &c. of any one ſingle Congregation therein. As in the Church of *Jeruſalem*, Act. 11. 27, 30. and 15. 2. of *Antioch*, compare Act. 13. 1, 2, 3. with 15. 35. of *Epheſus*, Act. 20. 17. 28. and of the Church of *Corinth*, 1 Cor. 1. 12. and 4. 15. and 14. 29.

3. *The officers of ſuch Preſbyteriall Churches met together for Acts of Church-government*: as, to take charge of the Churches goods, and of the due diſtribution thereof, *Act.* 4. 35, 37. and 11. 30. To ordaine, appoint, and ſend forth Church-officers, Act. 6. 2, 3, 6. and 13. 1, 3. To excommunicate notorious offenders, 1 Cor. 5. 4, 5, 7, 13. compared with 2 Cor. 2. 6. And to reſtore againe penitent Perſons to Church-communion, 2 Cor. 2. 7, 8, 9.

Except. *Receiving of almes is no act of Government.*

Anſw. True, the bare receiving of almes is no act of Government, but the ordering and appointing how it ſhall be beſt improved and diſpoſed of, cannot be denyed to be an act of Government, and for this did the Elders meet together, Acts 11. 30.

4. *The*

4. *The Apoſtles themſelves in their joynt Acts of Government in ſuch Churches acted as ordinary officers*, viz. *as Preſbyters or Elders.* This is much to be obſerved, and may be evidenced, as followeth. For, 1. None of their acts of Church Government can at all be exemplary or obligatory to us, if they were not *Preſbyterial*, but meerly *Apoſtolical*; if they acted therein not as ordinary *Preſbyters*, but as extraordinary *Apoſtles*. For what acts they diſpatch'd meerly as *Apoſtles*, none may medle withal but only *Apoſtles*. 2. As they were *Apoſtles*, ſo they were *Preſbyters*, and ſo they ſtile themſelves, ὁ πρεσβύτερος, i.e. *The Elder to the Elect Lady* —— 2 Joh. 1. *The Elders which are among you I exhort* (ſaith *Peter*) *who am alſo an Elder* (ὁ συμπρεσβύτερος, i.e *who am a fellow-elder*, or *co-preſbyter*)—1 *Pet.* 5 1 wherein he ranks himſelf among *Ordinary preſbyters*, which had been improper, unleſſe he had diſcharged the offices and acts of an ordinary *Preſbyter*. 3. Their acts were ſuch for ſubſtance, as ordinary *preſbyters* do performe, as Preaching and Prayer-Act. 6 4. Ordaining of officers, Act. 6. 6. and 14. 23. Diſpenſing of the Sacraments, 1 Cor. 1. 14. Act. 2. 42. and 20. 7. and of Church cenſures, 1 Cor. 5. 4, 5. compared with 1 Tim. 1. ver. *ult.* which acts of Government, and ſuch like, were committed by Chriſt to them, and to ordinary Presbyters (their ſucceſſours) *to the end of the world*; compare *Matth.* 16 19 and 18. 17, 18. to the end, and *John* 20. 21, 23. with Matth. 28, 18, 19, 20. 4. They acted not only as *ordinary Elders*, but alſo they acted joyntly with *other Elders*, being aſſociated with them in the ſame Aſſembly, as in that eminent *Synod at Jeruſalem*, Act. 15. 6, 22. 23. and 16. 4. *and as they went through the Cities, they delivered them the decrees for to keep, that were ordain'd of the Apoſtles and Elders which were at Jeruſalem.* 5. And finally, they took in the Churches conſent with themſelves, wherein it was needful, as in the *Election and appointment of Deacons*, *Act.* 6. 2, 3, 6. The Deacons being ſpecially to be truſted with the Churches goods, and the diſpoſall thereof, according to the direction of the *Preſbytery*, for the good of the Church, &c.

Let all theſe conſiderations be impartially ballanced in the ſcales of indifferent unprejudiced judgments; and how plainly

do they delineate in the word, *A pattern of one Presbyteriall Government in* [i] *common over divers single Congregations within one Church?*

[i] Hierome *asserting the parity and identity of a Bishop & a Presbyter, evidenceth that anciently the Churches in Cities were governed by Presbyters in common, and so ought to be governed still. His words are*—Idem est Presbyter qui & Episcopus; & antequam Diaboli instinctu studia in religione fierent, & dicerentur in populis, *Ego sum Pauli, Apollo, Cephæ.* 1 Cor. 1. COMMUNI PRESBYTERORUM CONSILIO ECCLSIÆ GUBERNABANTUR; Postquam verò unusquisque quos bap izaverat, suos esse non Christi putabat: In toto orbe decretum est, ut unus de Presbyteris electus cæteris superponeretur, ad quem omnis cura Ecclesiæ pertineret, ut schismatum semina tollerentur. Putat aliquis nostram esse non sanctarum Scripturarum sententiam, Episcopum & Presbyterum unum esse: & aliud ætatis, aliud officii esse nomen. Philippi una est Macedoniæ urbs, & in una certa civitate plures, ut nuncupantur, Episcopi esse non poterant: sed quia eosdem Episcopos & Presbyteros tunc appellabant, indifferenter de Episcopis quasi de Presbyteris Philippensibus loquutus est Paulus. Ad huc minus ambiguè unius idem Civitatis Ephesi Presbyteros vocat, eosdem postea (quod diligentius observandum) Episcopos dixit, & ad Heb. 13. ÆQUALITER INTER PLURES ECCLESIÆ CURAM DIVIDIT. Parete, inquiens, principibus vestris, &c. Petrus item Presbyteros Compresbyter obsecrat. Hæc ut ostenderemus apud veteres eosdem fuisse Presbiteros quos & Episcopos: paulatim verò ut dissensionum plantaria evellerentur, ad unum omnem sollicitudinem esse delatam: ut ergo Presbiteri sciunt se ex Ecclesiæ Consuetudine Episcopo sibi præposito subjectos esse, ita Episcopi noverint se Consuetudine magis quam Dominicæ dispositionis veritate Presbiteris esse majores, ET IN COMMUNE DEBERE ECCLESIAM REGERE: Moses imitantes, qui quum in potestate haberet solus præesse populo Israel, Septuaginta elegit quibuscum populum judicaret. *S. Hieronym. Com. in Epist. ad Titum.*

Except. *The Apostles power over many Congregations was founded upon their power over all Churches; and so cannot be a pattern for the power of Elders over many.*

Answ. 1. The Apostles power over many Congregations as one Church, to govern them all as one Church joyntly and in common, was not founded upon their power over all Churches, but upon the union of those Congregations into one Church; which union laies a foundation for the power of Elders governing many Congregations.

2. Besides, the Apostles, though extraordinary officers, are called Elders, 1 *Pet.* 5. 1. to intimate to us, that in ordinary acts of Church-government, they did act as Elders, for a pattern to us in like administrations.

Except. *The Apostles, tis true, were Elders virtually, that is, their*

their Apostleship contained all offices in it, but they were not Elders formally.

Answ. 1. If by *formally* be meant, that they were not Elders *really*, then 'tis false; for the Scripture saith, *Peter* was an *Elder*, 1 Pet. 5. 1. If by *formally* be meant that they were not *Elders* onely; that is granted, they were so *Elders*, as they were full *Apostles*, and so *Apostles* as they were yet *Elders*; their *Eldership* did not exclude their *Apostleship*, nor their *Apostleship* swallow up their *Eldership*.

2. Besides, two distinct offices may be *formally* in one and the same person, as *Melchisedec* was formally a *King* and *Priest*, and *David* formally a *King* and *Prophet*, and why then might not *Peter* or *John*, or any of the twelve be formally *Apostles* and *Elders*? and Ministers are formally Pastours, and Ruling Elders.

Except. *'Tis true, the Apostles acted together with Elders, because so it fell out they met together; but that they should meet jointly to give a Pattern for an Eldership, is not easie to prove; our Apostle might have done that alone which all here did.*

Answ. 1. 'Tis true, the Apostles as Apostles, had power to act *singly* what they did *jointly*; yet when they acted *jointly*, their Acts might have more Authority in the Church; upon which ground they of *Antioch* may be conceived to have sent to the whole Colledg of Apostles and Elders at *Jerusalem*, (rather then to any one singly) why was this but to add more Authority to their Acts and Determinations?

2. Why should not their meeting together be a Pattern of a *Presbytery*, as well as their meeting together when they took in the consent of the people, Acts 6. in the choice of the *Deacons*, to be a Pattern or Warrant that the people have a power in the choice of their officers? (as those of contrary judgement argue) if one be taken in as an imitable practise, why not the other?

3. If the Apostles joyning with *Elders*, acted nothing as *Elders*; then we can bring nothing of theirs into imitation, and by this we should cut the sinews, and raze the foundation of Church-government, as if there were no foocteps thereof in the Holy Scriptures.

Poſition III.

Finally, *That the Pattern of the ſaid Presbytery and Presbyterial Government is for a rule to the Churches of Chriſt in all after ages*, may appear as followeth.

1. The firſt Churches were immediately planted and governed by Chriſts own Apoſtles and Diſciples. 1 Who immediately received *the Keys of the Kingdome of Heaven* from Chriſt himſelfe in perſon, *Matth.* 16. 19. and 18. 17, 18. *Joh.* 20. 21, 23. 2 Who immediately had the Promiſe of Chriſts perpetual preſence with them in their Miniſtry, *Matth.* 28. 18, 19, 20. and of the plentiful donation of the Spirit of Chriſt to lead them *into all truth*, Joh. 14. 16. and 16. 13, 14, 15. Acts 1. 4, 5, 8. 3 Who immediately received from Chriſt after his Reſurrection and before his Aſcenſion, *commandements by the holy Ghoſt, Chriſt being ſeen of them forty dayes, and ſpeaking of the things pertaining to the Kingdome of God*, Acts 1. 2, 3. and 4 Who were firſt and immediately *baptized by the holy Ghoſt* extraordinarily, Act. 2. 1. to 5. Now who can imagine that the Apoſtles and Diſciples were not acted by the *Spirit of Chriſt* beſtowed upon them? did not diſcharge Chriſts *commandments* touching his Kingdome impoſed upon them? or did not duly uſe thoſe *Keyes of Chriſts Kingdome* committed to them, in the ordering and governing of the Primitive Churches? And if ſo, then the pattern of their practiſes muſt be a rule for all the ſucceeding Churches, 1 *Cor.* 11. 1. *Phil.* 4. 9.

2. To what end hath the holy Ghoſt ſo carefully recorded a pattern of the ſtate and government of the Primitive Churches in the firſt and pureſt times, but for the imitation of ſucceſſive Churches in after times? *For whatſoever things were written afore time, were written for our learning*, or *inſtruction*. But what do ſuch records *inſtruct us?* onely *de facto*, that ſuch things were done by the firſt Churches? Or *de jure* alſo, that ſuch things ſhould be done by the after-Churches? Surely, this is more proper, and profitable for us.

3. If ſuch patterns of Chriſts Apoſtles, Diſciples, and Primitive Churches in matters of the Government will not amount to an obligatory Rule for all following Churches, how ſhall we

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justifie sundry other acts of Religion commonly received in the best reformed Churches, and bottomed only or chiefly upon the foundation of the practice of Christs Apostles and Apostolical Churches? as the receiving of the Lords Supper on the Lords dayes, *Act.* 20. 7. &c. which notwithstanding are generally embraced without any considerable opposition or contradiction, and that most deservedly.

Chap. XIIII.

Of the divine right *of* Synods, *or* Synodall Assemblies.

THus of the *ruling Assemblies*, which are stiled *Presbyterial*; next come into consideration those *greater Assemblies*, which are usually called Synodall, or Synods, or Councels. They are called in Greek Συνόδοι, from σὺν and ὁδὸς, *i.e.* from convening, or coming together: and in Latine *Concilium*, a Councel, *a collocando*, from placing-together (say some:) or rather, *a concitando*, from provoking, or calling together (say others, and better.) Both names, *viz. Synod* and *Councell*, are of such latitude of signification, as that they may be applyed to any publike convention of people: but in the common ordinary use of these words, they are appropriated to ample Ecclesiastical Assemblies, above *Classicall Presbyteries* in number and power. These *Synodal Assemblies* are made up (as occasion and the necessity of the Church shall require) 1 Either of *Presbyters*, sent from the several *classical Presbyteries* within a *Province*, hence called *Provincial Synods*: 2 Or of *Presbyters*, sent from the severall *Provincial Synods* within a *Nation*, hence called *Nationall Synods*: 3 Or of *Presbyters*, delegated or sent from the several *National Churches* throughout the *christian world*, hence called *Oecumenical Synods*, or *universal* and *general Councels*.

[a] *Synops. purior. Theol. disput.* 49. §. 5. 7. 27.

Touching the *divine warrant* of *Synods*, and their power in Church-affairs, much need not be said, seeing divers learned

Authors

Authors have so fully stated and handled this matter: as [b] Master *Paget*, Master [c] *Gillespie*, [d] the *foure Leyden Professours*, and others, unto whose judicious and elaborate Treatises, the Reader is referred for more full satisfaction against the usuall cavils and exceptions that are made against *Synods*, and their *power*. Yet, that the Reader may have some small taste hereof, and not be left wholly unsatisfied, these two things shall briefly be opened and insisted upon, *viz.* 1. Certaine considerations shall be propounded, tending to cleare the state of the Question about the *divine right* of *Synods*, and their *power*. 2. The Proposition it selfe, with some few Arguments propounded, for the proof thereof.

[b] Mr Paget in his defence of Church-government, part. 2. throughout.

[c] Mr Gillespies Assertion of the Government of the Church of Scotland, part. 2. chap. 4. &c.

[d] Synops. purior. Theol. disp. 49. per tot. p. 726. ad 748.

I. For the former, *viz.* *The true stating of this question about the divine right of Synods, and of their power*, well weigh these few Considerations.

1. *Synods differ in some respects from Classicall Presbyteries*, handled in Chap. XIII. though the nature and kinde of their power be the same for substance. For, 1. *Synods* are more ample, extensive Assemblies then *classicall Presbyteries*, the members of *Presbyteries* being sent only from severall single Congregations; the members of *Synods* being delegated from severall *Presbyteries*, and proportionably their power is extended also. 2. The exercise of government by *Presbyteries*, is the common ordinary way of government held forth in Scripture: By *Synods*, is more rare and extraordinary, at least in great part, as in case of extraordinary occurrents that fall out: as, for chusing an Apostle, *Act.* 1. healing of scandall, &c. *Act.* 15.

2. *All Synods are of the same nature and kinde, whether Provinciall, Nationall*, or *Oecumenicall*, though they differ as lesser and greater, in respect of extent, from one another, (the *Provincial* having as full power within their bounds, as the *Nationall* or *Oecumenicall* within theirs,) So that the proving of the divine right of *Synods* indefinitely and in generall, doth prove also the divine right of *Provincial, National*, and *Oecumenicall Synods* in particular: for, greater and lesser do not vary the *species* or kind. What is true of Ecclesiasticall *Synods* in generall, agrees to every such *Synod* in particular.

Object.

Object. *But why hath not the Scripture determined these Assemblies in particular?*

Answ. 1. It is not necessary the Scripture should in every case descend to particulars. In things of one and the same kind, general Rules may serve for all particulars, especially seeing particulars are so innumerable, *individua sunt infinita*: what volumes would have contained all particulars? 2. All Churches and seasons are not capable of *Synods Provincial* or *National*: for, in an Island there may be no more Christians, than to make up one *single Congregation*, or one *classicall Presbytery*. Or in a *Nation*, the Christian Congregations may be *so few*, or *so dispersed*, or *so involved in persecution*, that they cannot convene in *Synods*, &c.

3. *The power of Synods* contended for, is, 1. *Not civill*, they have no power to take cognisance of civill causes, as such, not to indict any civil punishments: as fines, mulcts, imprisonments, confiscations, banishments, death, (these being proper to the *civil Magistrate*;) *But meerly spirituall*, they judge only in Ecclesiastical causes, in a spiritual manner, by spiritual censures, to spiritual ends, as did that *Synod*, *Act.* 15. 2. *Not corruptive, privative*, or *destructive* to the power of *classical Presbyteries* or *single Congregations*; *but rather perfective, and conservative thereunto*: As suppose a single Congregation should elect a Minister unsound in judgement, or scandalous in conversation, the *Synod* may annull and make void that election, and direct them to make a better choice, or appoint them a Minister themselves; hereby this liberty of election is not at all *infringed or violated*, but for their own advantage *regulated*, &c. 3. *Not absolute and infallible, but limited, and fallible*: any *Synod* or *Councell* may erre, being constituted of men that are weak, fraile, ignorant in part, &c. and therefore all their *Decrees* and *Determinations* are to be examined by the touch-stone of the Scriptures, nor are further to be embraced, or counted obligatory, then they are consonant thereunto, *Isai.* 8. 20. Hence there is liberty of *appeale*, as from *Congregational Eldership*, to the *Classical Presbytery*, and from thence to the *Provincial Synod*, so from the *Provinciall* to the *Nationall Assembly*, &c. 4. Finally, *the power of Synods is not onely suasive and exhortative*, (as some think)

think) able to give grave adviſe, and to uſe forcible perſwaſions in any caſe, which if accepted and followed, well; if rejected and declined, there is no further remedy, [e] but a new *non-communion* inſtead of a divine Church-cenſure: *but it is a proper Authoritative juridicall power*, which all within their bounds are obliged reverently to eſteeme, and dutifully to ſubmit unto, ſo farre as agreeable to the Word of Chriſt.

[e] *Apologeticall Narration printed Ann.* 1643. *p.* 15, 16 *&c.*

4. Finally, *this Authoritative juridicall power of Synods is three-fold*, viz. *Dogmatick*, *Diatactick*, and *Critick*. 1. *Dogmatick*, in reference to matters of Faith, and Divine Worſhip; not to coin new Articles of Faith, or deviſe new Acts of Divine Worſhip: but to explaine and apply thoſe Articles of Faith and Rules of Worſhip which are laid down in the word: and declare the contrary errours, hereſies, corruptions. Hence the Church is ſtiled στύλος καὶ ἑδραίωμα τῆς ἀληθείας, *the pillar and ground of Truth*, 1 Tim. 3. 15. Thus to the Jewiſh Church *were committed of truſt the Oracles of God*, Rom. 3. 2. 2. *Diatactick*, in reference to externall Order and Politie, in matters Prudentiall and Circumſtantiall, which are determinable according to the true light of Nature, and the Generall Rules of Scripture, ſuch as are in 1 Cor. 10. 31, 32. Rom. 14. 1 Cor. 14. 26, 40, &c. not according to any Arbitrary power of men. 3. *Critick* or *cenſuring* power, in reference to errour, hereſie, ſchiſme, obſtinacy, contempt, or ſcandall, and the repreſſing thereof; which power is put forth meerly in Spirituall Cenſures, as Admonition, Excommunication, Depoſition, &c. And theſe Cenſures exerciſed, not in a lordly, domineering, Prelaticall way: but in an humble, ſober, grave, yet *Authoritative* way, neceſſary both for Preſervation of ſoundneſſe of Doctrine, and incorruptneſſe of Converſation; and for extirpation of the contrary. This is the power which belongs to *Synods*. Thus much for clearing the right ſtate of this queſtion.

II. For the ſecond thing, *viz.* the Propoſition it ſelfe, and the Confirmation thereof, take it briefly in theſe termes.

Jeſus Chriſt our Mediatour hath laid down in his Word ſufficient ground and warrant for Juridicall Synods, and their Authority, for governing of his Church now under the New Teſta-

Teſtament. Many Arguments might be produced for proofe of this Propoſition: as, 1. *From the light of nature.* 2. *From the words of the Law,* Deut. 17. 8, 12. compared with 2 Chron. 19. 8. 11. Pſal. 122. 4, 5. holding forth an *Eccleſiaſtical Sanhedrin* in the Church of the Jewes, ſuperiour to other Courts. 3. *From the words of Chriſt,* Matth. 18. 15. to 21. 4. *From the Unity of the viſible Church of Chriſt now under the New Teſtament.* 5. *From the Primitive Apoſtolicall Pattern laid down,* Act. 15. &c. and from divers other conſiderations; but for brevity ſake, onely the two laſt Arguments ſhall be a little inſiſted upon.

The Unity or Oneneſſe of the viſible Church of Chriſt now under the New Teſtament, laid down in Scripture, gives us a notable foundation for Church-government by Juridicall Synods. For, 1. That Jeſus Chriſt our Mediatour hath one generall, viſible Church on earth now under the New Teſtament, hath been already proved, Part 2. CHAP. VIII. 2. That in this Church there is a Government ſetled *jure divino,* is evidenced Part 1. CHAP. I. 3. That all Chriſts Ordinances, and particularly Church-government, *primarily* belong to the whole generall Church viſible, for her edification; (*ſecondarily* to particular Churches and ſingle Congregations, as parts or members of the whole) hath been manifeſted Part 2. CHAP. VIII. Now, there being one generall viſible Church, having a Government ſet in it of *divine Right*, and that Government belonging *primarily* to the whole body of Chriſt; *ſecondarily,* to the parts or members thereof; Muſt it not needs follow, that the more *generally* and *extenſively* Chriſts Ordinance of *Church-government* is managed in *greater and more generall Aſſemblies*, the more fully the Perfection and End of the Government, *viz. the Edification of the whole body of Chriſt* is attained; and on the contrary, the more *particularly* and *ſingly Church-government* is exerciſed, as in *Preſbyteries*, or *ſingle Congregationall Elderſhips*, the more imperfect it is, and the leſſe it attaines to the principall end: Conſequently, if there be divine warrant for Church-government by ſingle Congregational Elderſhips, is it not much more for Church-government by Presbyteries, and Synods, or Councels, wherein more com- *Argum.* I.

pleat proviſion is made for the edification of the generall Church or body of Jeſus Chriſt?

Argum. 2. *The Primitive Apoſtolicall Practiſe in the firſt and pureſt Ages of the Church after Chriſt, may further evidence with great ſtrength the Divine warrant for Church-government by Juridicall Synods or Councels.* Let this be the Poſition.

Jeſus Chriſt our Mediatour hath laid down in his Word a Pattern of a juridicall Synod, conſiſting of Governing-officers of divers Preſbyteriall Churches, for a Rule to the Churches of Chriſt in all ſucceeding ages.

For proofe hereof take theſe two Aſſertions: 1. That Jeſus Chriſt hath laid down in his Word a Pattern of a juridicall Synod. 2. That this juridicall Synod is for a Rule to the Churches of Chriſt in all ſucceeding ages.

Aſſertion 1.

That Jeſus Chriſt hath laid down in his Word a Pattern of a Synod, yea of a juridicall Synod, conſiſting of Governing-officers of divers Preſbyteriall Churches; is manifeſt [f] Act. 15. and 16. where are plainly ſet forth: 1. The occaſion of the Synod. 2. The proper members of the Synod. 3. The equall power and authority exerciſed by all thoſe members. 4. The way and method of ordinary Synodall proceeding. 5. The juridicall Acts of power put forth by the Synod; with the iſſue and conſequent of all upon the Churches.

[f] See Mr Paget's Power of Claſſes and Synods, chap. 6. p. 63. &c. urging both Act. 2. and Act. 15. with the conſent of writers generally thereon, for Authority of Synods.

1. First, *Here was a proper ground and occaſion for a juridicall Synod.* For thus the Text expreſly declareth, that *certaine men which came down from Judea, taught the brethren, and ſaid, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved; when therefore Paul and Barnabas had no ſmall diſſention and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould goe up to Jeruſalem to the Apoſtles and Elders about this queſtion*, Acts 15. 1, 2. compared with ver. 5. *But there roſe up certain of the Sect of the Phariſees, which beleeved, ſaying, that it was needfull to circumciſe them, and to command them to keep the Law of Moſes*; and with ver. 23, 24. *The Apoſtles, and Elders, and brethren ſend greeting unto the brethren which are of the Gentiles, in Antioch, and Syria, and Cilicia: Foraſmuch as we have heard, that*

that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the Law. —— In which passages these things are evident.

1. That false Doctrine, destructive to the Doctrine of Christ in his Gospel, did arise in the Church, *viz.* That Circumcision and keeping of the Ceremonial Law of *Moses* was necessary to Salvation, ver. 1, 5, 24. and this false Doctrine promoted with * *Lying*, as if the Apostles and Elders of *Jerusalem* had sent forth the false teachers with directions to preach so, as their apology (*to whom we gave no such commandment*, ver. 24.) seems to import. Here's corruption both in Doctrine and manners fit for a Synod to take cognizance of.

* Hic prætextus plurimum etiam apud bonos valebat tunc ad fallendum, Jerosolyma non abs re in summo honore apud omnes Ecclesias erat: qui non secus ac matrem colebant ac reverebantur: nam ex eo fonte Evangelium quasi per rivos deductum fuerat. Veniunt isti impostores: Apostolos obtrudunt: se nihil afferre jactant, quod non ab illis didicerint; hoc fumo saltem perstringunt oculos imperitis: leves autem & improbi cupide oblatum colorem arripiunt. *Calvin in Act* 15. 1.

2. That this corrupt Doctrine was vented by certain *that came down from Judea*, i.e. κατὰ Κορινθανῶν, *By Cerinthus and his followers*, [g] saith *Beza*, if we may believe *Epiphanius*. It is evident, it was by *certain of the Sect of the Pharisees that believed*; as *Paul* and *Barnabas* make the Narrative to the Church at *Jerusalem*, ver. 5. (for these words are their's, relating the stirres of the false teachers at *Antioch*, not *Lukes* relating any opposition that *Paul* and *Barnabas* found at their coming up at *Jerusalem*, as [h] *Beza* notes;) therefore the false teachers coming from *Judea*, (where the Churches of Christ were first of all planted, and whence the Church-plantation spread) published their Doctrines with more credit to their errous and hazzard to the Churches; and so both the Churches of *Judea* whence they came, and of *Antioch*, *Syria*, and *Cilicia*, whither they came, were interessed in the businesse.

[g] *Bez. Annot. in Act.* 15. 1.

[h] *Bez Annot. in Act.* 15. 5.

3. That the said false teachers by the leaven of their Doctrine *troubled them with words, subverting the souls of the brethren*, both at Antioch, Syria, and Cilicia, *ver.* 23, 24. here was the disturbance and scandal of divers Churches: compare ver. 39. with 41.

4. That *Paul* and *Barnabas* at *Antioch* had *no smal dissention*

and diſpute againſt the falſe teachers, ver. 1, 2. that ſo (if poſſible) they might be convinced, and the Churches peace preſerved, without craving further aſſiſtance in a ſolemn Synod.

5. That after theſe diſputes, and for the better ſetling of all the Churches about this matter (which theſe diſputes could not effect:) *they decreed* (or *ordained* ἔταξαν) *that Paul and Barnabas, and ſome others of themſelves, ſhould go up to the Apoſtles and Elders at Jeruſalem about this Queſtion*, ver. 2. Here was an Authoritative Miſſion of delegated Officers from the Presbyterial Church at *Antioch* and from other Churches of *Syria* and *Cilicia* alſo, ver. 23, 41. to a Synodal Aſſembly with the Presbyterial Church at *Jeruſalem*.

Secondly, Here were proper members of a Synod convened *to conſider of this Queſtion, viz.* the officers and delegates of divers Presbyterial Churches: Of the Presbyterial Church at *Jeruſalem*, *the Apoſtles and Elders*, *Act.* 15. 6. Of the Presbyterial Church at *Antioch*, *Paul*, *Barnabas*, *and others*, compare ver. 2. and 12. And beſides theſe, there were brethren from other Churches, preſent as members of the *Synod*; as may appeare by theſe two conſiderations: *viz.*

1 Partly, becauſe it is called, *The whole multitude*, πᾶν τὸ πλῆθος, ver. 12. *The Apoſtles and Elders with the whole Church*, ver. 22. *The Apoſtles, and Elders, and Brethren*, ver. 23. This *whole multitude, whole Church, and Brethren*, diſtinct from the Apoſtles and Elders which were at *Jeruſalem*, cannot be the *cœtus fidelium, the company of all the faithful at Jeruſalem*, for (as hath been evidenced, Chap. XIV. Poſition 2.) they were too many to meet in one Houſe (eſpecially if it were a private houſe where they met, (as the i *Centuriſts* think it was): But it was *Cœtus Synodicus*, the *Synodal multitude*, the *Synodal Church*, conſiſting of *Apoſtles, and Elders, and Brethren*; which Brethren ſeem to be ſuch as were ſent from ſeveral Churches, as *Judas* and *Silas*, ver. 24. who were aſſiſtants to the Apoſtles and Evangeliſts: *Judas*, *Act.* 15. 22, 32. *Silas*, *Acts* 15. 32, 40. and 16. 19 and 17 4, 14, 15. and 18. 5. Some think *Titus* was of this *Synod* alſo.

2 Partly, becauſe the brethren of *Antioch*, *Syria*, and *Cilicia*, were troubled with this Queſtion, *ver.* 23, 24. Therefore it cannot be reaſonably imagined, but all thoſe places ſought out for

i Locum non exprimit Lucas, Forte in alicujus domo fuit ille Conventus. Impii enim Pontifices adhucerant Chriſtianis inſenſi; *Cent.* 1 *l.* 2 *c.* 9. *p.* 24. *edi. An.* 1624.

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a remedy; and to that end, ſeverally and reſpectively ſent their delegates to the *Synod* at *Jeruſalem*: elſe they had been very regardleſſe of their own Church-peace, and welfare. And the *Epiſtle* of the *Synod* was directed to them all by name, *v.*23. and ſo did *formally* bind them all, having men of their own members of the *Synod*; which *Decrees* did but *materially*, and *ex naturâ rei*, bind the other Churches at *Lyſtra* and *Iconium*, Act. 16.4. Now if there were delegates but from two *Preſbyterial Churches*, they were ſufficient to conſtitute a *Synod*; and this juſtifies delegates from ten or twenty Churches, proportionably, when there ſhall be like juſt and neceſſary occaſion.

Thirdly, Here all the members of the Synod, as they were convened by like ordinary authority, ſo they acted by like ordinary and equal power in the whole buſineſſe layd before them; which ſhews it was an *Ordinary*, not an *Extraordinary Synod*. For though *Apoſtles* and *Evangeliſts*, who had power over all Churches, were members of the *Synod*, as well as *ordinary Elders*; yet they acted not in this *Synod* by a tranſcendent infallible Apoſtolical power, but by an ordinary power, as Elders. This is evident.

1. Becauſe the Apoſtle *Paul*, and *Barnabas* his colleague (called a *Prophet and Teacher*, *Act.* 13.1,2 and *an apoſtle*, *Acts* 14.14.) were ſent as members to this *Synod*, by order and determination of the Church of *Antioch*; and they ſubmitted themſelves to that determination, *Act.* 15.2,3. which they could not have ſubmitted unto as Apoſtles, but as ordinary Elders and members of the *Preſbytery* at *Antioch*: they that ſend, being greater then thoſe that are ſent by them. Upon which ground, it is a good Argument which is urged againſt *Peters Primacy* over the reſt of the Apoſtles, becauſe the colledge of Apoſtles at *Jeruſalem*, ſent *Peter* and *John* to *Samaria*, having received the faith, *Acts* 8.14.

2. Becauſe the manner of proceeding in this Synod convened (k) was not extraordinary and Apoſtolical, as when they acted by an immediate infallible inſpiration of the Spirit, in penning the holy Scriptures (without all diſputing, examining, or judging of the matter that they writ, ſo far as we can read) 2 *Tim.*3.16,17. 2 *Pet.*1.20,21. But ordinary, Preſbyteriall,

k *Vide Cartwr.* Annotat. on Rhem. Teſt. in *Act.*15.28.

byterial, and Synodal; by ordinary helps and means, (as after ſhall appear more fully) ſtating the Queſtion, proving and evidencing from Scripture what was the *the good and acceptable will of God* concerning the preſent controverſie, and upon evidence of Scripture, concluding, *It ſeemed good to the holy Ghoſt, and to us*, *Acts* 15. 28. which words, any Aſſembly, having like clear evidence of Scripture for their determination, may without preſumption uſe, as well as this *Synod* did. This is the judgement of learned * *Whitaker* upon theſe words: *Other lawfull Councels may in like manner aſſert, Their Decrees to be the Decrees of the holy Ghoſt, if they ſhall be like to this Councel, and ſhall keep the ſame Rule, which in this Councel the Apoſtles did keep and follow: For if they ſhall decree and determine nothing but from Scripture, (which was done in this Councel) and if they ſhall examine all Queſtions by the Scripture, and ſhall follow the voice of Scriptures in all their Decrees, then they may aſſert, that the holy Ghoſt ſo decreed, &c.*

* Poſſe alia legitima Concilia ſimiliter aſſerere, decreta Spiritus Sancti huic Concilio ſimilia fuerint, & ſi eandem regulam ſervaverint, quam in hoc Concilio ſervârunt & ſecuti ſunt Apoſtoli Si enim nihil niſi ex Scripturis ſtatuerint & definierint, quod in hoc concilio factum eſt, & ſi omnes Quæſtiones ad Scripturas examinaverint, & Scripturæ vocem in omnibus ſui decretis ſecuti fuerint, tum poſſunt aſſerere, Spiritum Sanctum ſic decreviſſe, *Whitak. Controverſ* 3. *Queſt.* 6. *p.* 610. *in fol.*

3. Becauſe the *Elders* and *Brethren*, (who are as authoritatively members of the Synod, as the Apoſtles) did in all points as authoritatively act as the Apoſtles themſelves. For, 2 Certain other of the Church of *Antioch*, aſwell as *Paul* and *Barnabas*, were ſent as delegates from the Church of *Antioch*, *Acts* 15. *v.* 2. 2 They were all ſent aſwel to the *Elders*, as to the *Apoſtles* at *Jeruſalem* about this matter, *ver.* 2. 3 They were received at *Jeruſalem*, aſwel by the *Elders*, as the *Apoſtles*, and reported their caſe to them both, *ver.* 4. 4 The *Elders*, aſwel as the *Apoſtles*, met together to conſider thereof, *ver.* 6. 5 The *Letters* containing the *Synodal Decrees* and determinations, were written in the name of the *Elders and Brethren*, aſwel as in the name of the *Apoſtles*, ver. 23. 6 The *Elders and Brethren*, aſwel as the *Apoſtles*, brand the falſe teachers for *troubling* of the Church, *ſubverting of ſouls*; declaring, that they gave the falſe teachers *no ſuch commandment* to preach any ſuch Doctrine, *ver.* 24. 7 The *Elders and Brethren*, aſwel as the

the *Apostles*, say, *It seemed good to the holy Ghost, and to us*, ver. 28. 8 The *Elders* and *Brethren* as well as the *Apostles*, did (ἐπιτίθεσθαι) *impose* upon the Churches *no other burden then these necessary things*, ver. 28. 9 The *Elders*, as well as the *Apostles*, being assembled, *thought good to send chosen men of themselves*, viz. *Judas* and *Silas*, with *Paul* and *Barnabas*, to *Antioch*, to deliver the Synodal Decrees to them, and to tell them the same things by mouth, *ver.* 22, 25, 27. 10 And the Decrees are said to be ordained as well by the *Elders*, as by the *Apostles* at *Jerusalem*. Acts 16. 4. So that through this whole *Synodal transaction*, the *Elders* are declared in the text to go on in a full authentick equipage with the *Apostles*, from point to point. And therefore in this *Synod*, the *apostles* acted as ordinary Elders, not as extraordinary Officers.

Fourthly, Here was the ordinary way and method of Synodall proceedings by the Apostles, Elders, and Brethren, when they were convened (ὁμοθυμαδὸν) *unanimously*, ver. 25. For,

1. *They proceeded deliberatively by discourses and disputes, deliberating about the true state of the Question, and the Remedy of the Scandal*: This is laid down, 1. More generally, *and when there had been much disputing*, ver. 7. 2. More particularly, how they proceeded when they drew towards a Synodall determination; *Peter* speaks of the Gentiles Conversion, and cleares the Doctrine of Justification *by faith without the Works of the Law*, ver. 7. to 12. Then *Barnabas* and *Paul* confirm the Conversion of the Gentiles, *declaring the signs and wonders wrought by them among the Gentiles*, ver. 12. After them *James* speaks, approving what *Peter* had spoken touching the Conversion of the Gentiles, confirming it by Scripture; and further adds (which *Peter* did but hint, *ver.* 10. and *Paul* and *Barnabas* did not so much as touch upon) a Remedy against the present Scandall, *ver.* 13. to 22. Here's now an ordinary way of proceeding by debates, disputes, allegations of Scripture, and mutual suffrages. What needed all this, if this had been a transcendent extraordinary, and not an ordinary Synod?

2. *They proceeded after all their deliberative inquiries and disputes decisively to conclude and determine the matter*, ver. 20. to 30. The Result of the *Synod* (as there is evident) is three-fold: 1. To

set

ſet down in writing their *Decrees* and determinations. 2. To ſignifie thoſe *Decrees* in an *Epiſtle* to the brethren at *Antioch*, *Syria* and *Cilicia*. 3. To ſend theſe Letters by ſome from among themſelves, *viz. Judas* and *Silas*, together with *Paul* and *Barnabas*, to all the Churches that were ſcandalized or endangered, that both by *written decrees* and *word of mouth*, the Churches might be eſtabliſhed in faith and peace.

Fifthly, Here were ſeverall authoritative and juridicall *acts of Power*, put forth in this *Synod*, according to the exigency of the preſent diſtempers of the Churches. This appears plainly,

1. *By the proceedings of the Synod* in accommodating a futable & proportionable remedy to every malady at that time diſtempering the church, *viz.* a triple medicine for a threefold diſeaſe.

1. *Againſt the hereſie broached*: viz. That they *muſt be circumciſed and keep the* Ceremonial *Law of Moſes, or elſe they could not be ſaved*, Act. 15. 1. The *Synod* put forth a *Dogmatique power*, in confutation of the *hereſie*, and clear vindication of the Truth, about the great point of [m] *Juſtification by faith without the works of the Law*, Acts 15. 7. to 23. and (*Independents* [n] themſelves being judges) a *Dogmatique deciſion* of matters of faith by a lawfull *Synod*, far ſurpaſſeth the *Dogmatique Determination* of any ſingle Teacher, or of the Presbytery of any *ſingle Congregation*; and is to be reverently received of the Churches as a binding Ordinance of Chriſt.

[m] Contulerint deinde & reliqui Seniores ac tota Eccleſia ſuffragia ſua; & obtinuit ſententia, *Gratis homines abſq; operibus Legis, ſolâ fide in Chriſtum juſtificari*; & damnatur eſt contraria ſententia; nimirum, Opera Legis neceſſaria & meritoria eſſe ad ſalutem. *Chamier. tom. 1. lib. 2. cap. 9. p. 422. Edit. An. 1624.* [n] See how much Mr *Jer. Burroughs* writes to this purpoſe, in his *Irenicum*, *chap. 7. p. 43, 44, 45.*

2. Againſt the *ſchiſm*, occaſioned by the Doctrine of the falſe Teachers that troubled the Church, Act. 15. 12. the *Synod* put forth a *Critick*, or *cenſuring power*, ſtigmatizing the falſe Teachers with the infamous brands of *troubling the Church with words, ſubverting ſoules*, and (tacitly, as ſome conceive from that expreſſion, *unto whom we gave no ſuch commandment*, v. 24.) of belying the Apoſtles and Elders of Jeruſalem, as if they had ſent them abroad to preach this Doctrine.

Object. *But the Synod proceeded not properly to cenſure the falſe Teachers by any eccleſiaſtical admonition, or excommunication; therefore the power exerciſed in the Synod was only Dogmatical, and not properly juridicall.* *Anſw.*

Answ. 1. They censured them in some degree, and that with a mark of infamy, ver. 24. as was manifested. And this was not only a warning and *Item* to the Churches, to note such false teachers, avoid them, and withdraw from them; compare Rom. 16. 17, 18. with 1. Tim. 6. 3, 4, 5. but also was a virtuall Admonition to the false teachers themselves, whileſt their Doctrines and wayes were so expresly condemned. 2. They proceeded not to present *Excommunication*, it is granted; nor was it at first dash seasonable, prudent, or needfull. But the *Synod* knew well, that if these false Teachers after this *Synodall brand* of disgrace set upon them, should still persist in their course, incurably and incorrigibly obstinate, they might in due time be excommunicated by course: It being a clear case in it selfe, that such *Hereticks* or *Schismaticks*, as otherwise cannot be reduced, are not to be suffered, but to be cast out of the Churches. *An Heretick after once or twice admonition, reject;* παραιτοῦ, Tit. 3. 10, 11. See Revel. 2. 2, 14, 20.

3. Against the *Scandal* of the weak Jewes, and their heart-estrangement from the Gentiles, who neglected their Ceremonial Observances; as also against the Scandal of the Gentiles, who were much troubled and offended at the urging of Circumcision, and the keeping of the Law as necessary to Salvation, *ver.* 1, 2, 19, 24. the *Synod* put forth a *Diatactick ordering* or *regulating power*, framing Practicall Rules or Constitutions for the healing of the Scandal, and for prevention of the spreading of it, commanding the brethren of the severall Churches to abstain from divers things that might any way occasion the same; *It seemed good to the holy Ghost, and to us* (μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος) *to impose* (or *lay*) *upon you no further burden then these necessary things*, Act. 15. 28, 29. Here's *Burden*, and *necessary things* (so judged to be necessary for those times, & that state of the Church) and *imposing* of these upon the Churches: will not this amount to a plain *Diatactick Power and Authority*? especially considering that the word ἐπιτίθεσθαι *to impose*, or *lay on*, when it is used of the judgement, act, or sentence of an *Assembly*, it ordinarily signifies an *Authoritative judgement*, or *Decree*, as *Why tempt ye God, to lay*, or *impose* (ἐπιθεῖναι) *a yoke upon the neck of the Disciples*—? Act. 15. 10. Thus some in the

Synod endeavoured to carry the Synod with themselves, *authoritatively to have imposed* the Ceremonies upon the Churches, whom *Peter* thus withstands. So, *They binde heavy burdens, and hard to be born, and ἐπιτιθέασιν, impose them upon mens shoulders*, Matth. 23.4. and this laying on of burdens by the Pharisees, was not by a bare *Doctrinal declaring*, but by an *authoritative commanding*, as seems by that, *teaching for Doctrines the commandments of men*, Math. 15.9.

2. *By the Title or denomination given to the Synodal Results* contained in their Letters sent to the brethren. They are stiled τὰ δόγματα τὰ κεκριμένα, *The decrees ordained*, or *judged*, Act. 16.4 Here are plainly juridical Authoritative Constitutions. For it is very observable,

That wheresoever the word δόγμα, or δόγματα, are found in the New Testament, thereby are denoted, *Lawes, Statutes*, or *Decrees*; as, *Decrees of Cæsar*, δόγματα Καίσαρος, Act. 17.7. δόγμα παρὰ Καίσαρος, *A decree from Cæsar*, Luke 2.1. *Moses* his Ceremoniall Law, *the hand-writing in Ordinances*, τοῖς δόγμασι, Col. 2.14. *the Law of commandments in Ordinances*, ἐν δόγμασι, Ephes. 2.15. and this word is found used only in these five places in the whole New Testament. And the Septuagint Interpreters often use the word in the old Testament to this purpose; for *Lawes*, Dan. 6.8. for *Decrees*, Dan. 2.13, and 3.10,29. and 4.3. and 6.9.

And the other word κεκριμένα, *ordained*, when applyed to an Assembly by the Septuagint, is used for a *judgment of Authority*, as ᾧ ὡς κατέκριναν ἄνωθεν, *and what was decreed against her*, Esth. 2.1. and so σύγκριμα, and σύγκρισις, signifie a *Decree*, Dan. 4.14,21.

In this sense also the word is sometimes used in the New Testament, when applyed to Assemblies; as, *Take ye him, and judge him* (κρίνατε αὐτὸν) *according to your Law*, Joh. 18.31. *whom we laid hold upon, and would have judged* (ἠθελήσαμεν κρίνειν) *according to our Law*, Acts 24.6.

Now, if there be so much power and authority engraven upon these two words severally, how strongly do they hold forth authority, when they are applyed to any thing joyntly, as here to the Synodal Results?

3. *By*

3. *By the* ° *consequent of these Synodal proceedings; viz.* The cheerful submission of the churches therunto: This appears both in the Church of *Antioch*, where the troubles first were raised by the false teachers; where *when the Epistle* of the Synod *was read, they rejoyced for the Consolation*, Act. 15. 30, 31. and *Judas* and *Silas* exhorted and confirmed the brethren by word of mouth, according to the *Synods* direction, ver. 32. And in other Churches to which *Paul* and *Timothy* delivered the *Decrees ordained by the Apostles and Elders which were at Jerusalem; And so were the Churches confirmed in the faith, and abounded in number dayly*, Act. 16. 4, 5. whence we have these evidencee of the Churches submission to the Synodal Decrees: 1. The Decrees are counted by the Churches *a consolation*. 2. They were so welcome to them, that they *rejoyced for the consolation*. 3. They were hereby notably *confirmed in the faith*, against the false doctrines broached among them. 4. The Churches *abounded in number daily*, the Scandall and stumbling-blocks that troubled the Church being removed out of the way. How should such effects so quickly have followed upon the publication of the *Synodall Decrees*, in the several Churches, had not the Churches looked upon that *Synod* as vested with juridical power and authority for composing and imposing of these their Determinations?

° Recitatur autem sententia Concilii, & Epistola in Antiochem, ab Ecclesia, ac reliquis, publicè coram tota multitudine credentium: Qui ingenti gaudio afficiuntur, & sententiæ veræ acquiescunt. Hoc igitur pacto Ecclesia suæ tranquilitati reddita est: & seducti à Pseudoprophetis, recuperati sunt. *Cent. 1. lib. 2. cap. 9. p. 422. Edit. An. 1624.*

Reader, *it will be time wel bestowed to read that profitable Treatise of* Mr J. Brinsley's *upon that text* Act 16. 4, 5. *entituled*, The Sacred and Soveraign Church-Remedy, *wherein many usefull things touching* Synods, *are diligently and soundly handled.*

Assertion 2.

That this * *juridical Synod is for a Rule to the churches of Christ in al succeeding ages*; there need no new considerations for proof hereof; only let the Reader please to look back to *Position* 4. *of the last Chap.* where the substance of those considerations which

* *That there is* an authoritative, juridical Synod: *And that this Synod Acts* 15. *was such an one; & that this Synod is a pattern to us; all this is most ingenuously acknowledged and asserted by that learned Independent* Mr John Cotton, *in those words*, viz. IV. Proposit. In case, particular Church be disturbed with errours of scandall, and the same maintained by a faction amongst them: Now a *Synod of Churches*, or of their *Messengers*, is the first subject of that power and *authority*, whereby errour is *judicially convinced and condemned*, the truth searched out and *determined*; and the way of truth and peace declared and *imposed* upon the Churches.

The truth of this Proposition may appear by two *Arguments*.

Argum. 1. From the want of power in such a particular Church, to passe a binding Sentence where errour or Scandall is maintained by a faction; for the promise of binding and loosing which is made to a particular Church, Matth. 18. 18. is not given to the Church when it is leavened with errour and variance. It is a received Maxime, *Clavis errans non ligat*; and it is as true, *Ecclesia litigans non ligat*: And the ground —— If then the Church, or a considerable part of it, fall into errour through ignorance, or into faction by variance, they cannot expect the presence of Christ with them according to his promise, to passe a blinde sentence. And then as they fall under the conviction and admonition of any other sister Church, in a way of brotherly love, by vertue of Communion of Churches; so their errours and variance, and whatsoever scandals else doe accompany the same, they are justly *subject to the condemnation of a Synod of Churches.*

2. A second *Argument* to prove that a Synod is the first Subject of power, to *determine and judge Errours and Variances in particular Churches*, is taken from the *patterne set before us in that case*, Act. 15. 1. to 28. when certaine false teachers having taught in the Church of *Antioch*, a necessity of circumcision to salvation, and having gotten a faction to take part with them (as appeareth by the στάσις and συζήτησις of *Paul* and *Barnabas* against them) the Church did not determine the case themselves, but referred the whole matter to the *Apostles and Elders at Jerusalem*, Act. 15. 1, 2. Not to the *Apostles alone*, but to the *Apostles and Elders*. The Apostles were as the Elders and Rulers of all Churches; and the Elders there were not a few, the beleevers in *Jerusalem* being many thousands. Neither did the Apostles determine the matter (as hath been said) by Apostolicall authority from immediate Revelation: But they assembled together with the Elders, *to consider of the matter*, ver. 6. and a *multitude of brethren* together with them (ver. 12, 22, 23.) and after searching out the cause by an ordinary meanes of disputation, ver. 7. *Peter* cleared it by the witnesse of the Spirit to his Ministery in *Cornelius* his family; *Paul* and *Barnabas* by the like effect of their Ministery among the Gentiles: *James* confirmed the same by the testimony of the Prophets, wherewith the whole Synod being satisfied, they determine of a JUDICIALL SENTENCE, and of a way to publish it by letters and messengers: In which they CENSURE *the false Teachers as troublers of their Church, and subverters of their Soules*; They reject the imposition of Circumcision, as a yoke which neither they nor their fathers were able to bear: They IMPOSE upon the Church none but some necessary observations, and them by way of THAT AUTHORITY which the Lord had given them, ver. 28. Which PATTERNE clearly sheweth us to whom the *Key of Authority* is committed, when there groweth offence and difference in a Church. *Look as in the case of the offence of a faithfull brother persisted in, the matter is at last judged and determined in a Church: so in the case of the offence of the Church or Congregation, the matter is at last judged in a Congregation of Churches, a Church of Churches: For what is a Synod else but a Church of Churches?* Mr John Cotton in his Book entituled, *The Keyes of the Kingdome of Heaven.* Chap. VII. Propos. IV. *pag.* 47, 48, 49. *Printed* 1644.

urge the Pattern of *Presbyteries* and *Presbyteriall Government* for a rule to succeeding Churches, is applyable (*mutatis mutandis*) to the Patterne of Juridicall Synods.

Chap.

Chap. XV.

Of the ſubordination *of* particular Churches *to* greater Aſſemblies, *for their* authoritative *judging and determining of Cauſes Eccleſiaſticall*; *and the* Divine Right *thereof.*

THe *Divine Right* of Eccleſiaſticall Aſſemblies, *Congregatiall*, *Claſſicall* and *Synodall*, and of their Power for Church-government, being thus evidenced by Scriptures: Now in the laſt place take a few words briefly touching the *ſubordination* of the leſſer to the greater Aſſemblies, and the *divine warrant* thereof. In aſſerting the *ſubordination of particular Churches* to *higher aſſemblies*, whether *Claſſicall* or *Synodall*,

1. It is not denyed, but particular Churches have within themſelves power of diſcipline entirely, ſo farre forth as any cauſe in debate particularly and peculiarly concerneth themſelves, and not others.

2. It is granted, that where there is no *Conſociation*, or *neighbourhood* of ſingle Churches, whereby they may mutually aide one another, there *a ſingle Congregation* muſt not be denyed *entirenеſſe of juriſdiction*; but this falls not within the compaſſe of *ordinary* rules of *Church-government*, left us by Chriſt. If there be but one Congregation in a Kingdome or Province, that *particular Congregation* may doe much by it ſelfe alone, which it ought not to doe where there are neighbouring and adjacent Churches that might aſſociate therewith for mutuall Aſſiſtance.

3. It is granted, that every *ſingle Congregation* hath *equall power* one as much as another, and that there is no ſubordination of one to another; according to that trite and knowne axiom, *Par in parem non habet imperium*; i. e. *An equall hath no power or rule over an equall.* Subordination *Prelaticall*, which is of one or more Pariſhes to the *Prelate* and his *Cathedrall*, is denyed. All particular Churches being *collaterall*, and of the ſame authority.

4. It

4. It is granted, that *Classicall* or *Synodall authority* cannot be by Scripture introduced over a particular Church, in a *privative* or *destructive* way to that power which God hath bestowed upon it; but contrarily it is affirmed, that all the power of *Assemblies*, which are above *particular Congregations*, is *cumulative* and *perfective* to the power of those inferiour Congregations.

5. It is granted, that the higheſt Eccleſiaſticall Aſſembly in the world cannot require from the loweſt a *ſubordination abſolute*, and *pro arbitrio*, i. e. at their owne meere will and pleaſure, but onely *in ſome reſpect*; *ſubordination abſolute* being onely to the Law of God laid down in Scripture; we deteſt *popiſh tyranny*, which claimes a power of giving their will for a Law; 'Tis *ſubjection in the Lord* that is pleaded for; The ſtreighteſt *rule* in the world, unleſſe the holy Scripture, we affirme to be *regulam regulatam*, i. e. a rule to be regulated; Peace being onely in walking according to Scripture Canon, *Gal.* 6. ver. 16.

6. Nor is it the queſtion whether *Charitative*, *Conſultative*, *Fraternal*, *Chriſtian Adviſe*, or *Direction* be either to be deſired or beſtowed by neighbouring Churches either apart, or in their *Synodall* meetings, for the mutuall benefit of one another, by reaſon of that holy Profeſſion in which they are all conjoyned and knit together: For this will be granted on all hands, though when it is obtained, it will not amount to a ſufficient Remedy in many Caſes.

But this it is that we maintaine: *viz.* That the Law of God holdeth forth a ſubordination of a particular Church to greater Aſſemblies, conſiſting of divers choice members, taken out of ſeverall ſingle Congregations; which Aſſemblies have authoritative power and Eccleſiaſticall juriſdiction over that particular Church by way of entreating in, and deciding of cauſes Eccleſiaſticall. For Confirmation of this Aſſertion, thus:

Argum. 1. *The light of Nature* may be alleadged to prove, that there ought to be this *ſubordination*; This is warranted not onely by

by Gods *Positive Law*, but even by *Natures Law*, The Church is a company of people who are not out-law'd by nature. *The visible Church being an Ecclesiastical Politie, and the perfection of all Politie, doth comprehend in it whatsoever is excellent in all other bodies political*, saith [a] *Robinson*. The Church must resemble the Common-wealth's government in things common to both, and which have the same use in both. *The Law of nature* directs unto diversities of Courts in the Conmon-wealth, and the greater to have authority over the lesser. The Church is not only to be considered as employ'd in holy services; or as having Assemblies exercised in spiritual things, and after a spiritual manner, but 'tis also to be considered as consisting of *Companies* and *Societies* of men to be regularly ordered, and so far forth Nature commendeth to it, that it should have divers sorts of *Assemblies*, and the lower subordinate to the higher; That particular *parts* should be subject to the *whole* for the good of the whole, is found necessary both in bodies *naturall and politique*; Is the foot to be lanced? though it have a particular use of its own, and a peculiar imployment, yet it is to be ordered by the eye, the hand, and the rest; Kingdomes have their severall *Cities* and *Towns*, which all have their governments apart by themselves; yet for the preservation of the whole, all joyn together in the *Parliament*. *Armies* and *Navies* their several *Companies* and *Ships*, yet in any danger every particular *Company* and *Ship* is ordered by the Counsels and Directions of the Officers and guides of the *whole army*, or *navy*; The Church is spiritual, but yet a *Kingdome*, a *body*, an *army*, &c. D. [b] *Ames* himself affirms, that the *light of nature requires that particular Churches ought to combine in Synods for things of greater moment*. The God of nature and reason hath not left in his Word a Government *against the light of nature and right reason. Appeals are of divine and natural right, and certainly very necessary in every Society, because of the iniquity and ignorance of Judges*, saith learned [c] *Whitak*. That they are so, the practises of all ages and nations sufficiently testifie.

The Jewish Church-government affords a second argument; If in that they had *Synagogues* in every City, which were subordinate to the supreme Ecclesiasticall Court at Jernsalem, then there

[a] *Robinson's justif. of Separ. p.* 113. As Mr. G. Gillespie *notes b in his Assertion, &c. part.* 2. *chap* 5. *p.* 155. *&c.*

[b] *Medul. Theol. lib.* 1. *c.* 39.

[c] *Whit. contr.* 4. *de Ro. Pont. q.* 4. *c.* 2. *p.* 470.

Argum. 2.

there ought to be a ſubordination of particular churches among us to higher Aſſemblies: but ſo it was among them: therefore,

That the ſubordination was among them of the particular Synagogues to the Aſſembly at Jeruſalem, is cleare, *Deut*, 17. 8,12. 2 *Chron.*19 8,11. *Exod.*18.22,26.

That therefore it ought to be ſo among us, is as plain; For, the dangers and difficulties that they were involved in without a Government, and for which God cauſed that Government to be ſet up among them, are as grea tif not greater among us, and therefore why ſhould we want the ſame means of prevention and cure? Are not we in greater danger of *hereſies* now in the time of the *New Teſtament*, the Churches therein being thereby to be exerciſed by way of tryall, as the Apoſtle foretels, 1 *Cor.* 11.19? Doth not ungodlineſſe in theſe laſt times abound, according to the ſame Apoſtles Prediction? Is there not now a more free and permitted intercourſe of ſociety with infidels then in thoſe times?

Nor are the *Exceptions* againſt this argument of any ſtrength: As, 1, *That Arguments for the form of Church-government muſt yet be fetcht from the Jewiſh Church; The government of the Jews was Ceremonial and Typical, and Chriſtians muſt not Judaize, nor uſe that Judaical Compound of ſubordination of Churches: the Moſaical Polity is abrogated now under the New Teſtament.* Not to tell thoſe that make this *Exception*, 1. That none argue ſo much from the *Jewiſh Government* as themſelves for the[d] power of *Congregations* both in *Ordination* and *Excommunication*, becauſe *the people of Iſrael laid hands on the Levites, and all Iſrael were to remove the unclean*: 2. We *anſwer*, the Laws of the Jewiſh Church, whether *Ceremonial* or *Judicial*, ſo far forth are in force, even at this day; as they were grounded upon common equity, the principles of reaſon and nature, and were ſerving to the naintenance of the Morall Law. 'Tis of eternall right, that the party unjuſtly agrieved ſhould have redreſſe, that the adverſe party ſhould not be ſole Judge and party too, that judgement ought not to be raſhly or partially paſſed upon any. The *Jewiſh Polity* is only abrogated in regard of what was in it of *particular right*, not of *common right*: ſo far forth as there was in their Laws either a *typicalneſs* proper to their Church, or

[d] *Robinſon's juſtf. p.* 122, 123.

or a *peculiarneſſe* of reſpect to their ſtate in that Land of Promiſe given unto them. Whatſoever was in their Lawes of *Morall concernment* or *generall equity*, is ſtill obliging; whatſoever the *Jewiſh Church* had not as *Jewiſh*, but as it was a *politicall Church*, or an *Eccleſiaſticall Republique* (among which is the *ſubordination of Eccleſiaſticall Courts* to be reckoned) doth belong to the *Chriſtian Church*; That all judgements were to be determined by an *high Prieſt*, was *Typicall* of Chriſt's Supremacie in judicature; but that there were graduall judicatories for the eaſe of an oppreſſed or grieved party, there can be no Ceremony or type in this; *This was not* (ſaith a [e] learned author) *learn'd by Moſes in the Pattern of the Mount, but was taught by the light of nature to Jethro*, Exod. 18. 22. *and by him given in advice to Moſes*; This did not belong unto the Pedagoie of the Jewes, but unto the good order of the Church (ſaith [f] *Gerſom Bucerus.*)

[e] Mr C. Herle *in his Indepen-dency on Script. of independency of Churches, p. 6.*

[f] *De Gubern. Eccleſ. p. 65.*

To conclude our anſwer to this Exception, if the benefit of *appeals* be not as free to us as to the *Jewes*, the yoke of the Goſpel ſhould be more intolerable then the yoke of the Law; the poore afflicted Chriſtian might grone and cry under an *unjuſt* and *tyrannicall Elderſhip*, and no *Eccleſiaſticall judicatory* to relieve him; whereas the poore oppreſſed *Jew* might appeal to the *Sanhedrin*: certainly this croſſeth that prophecie of Chriſt, *Pſal.* 72. 12, 14.

A third Argument to prove the ſubordination of particular Congregations, is taken *from the inſtitution of our Saviour Chriſt, of graduall appeales*, Matth. 18. 17, 18 where our Saviour hath appointed a particular member of a Church (if ſcandalous) to be gradually dealt withall; firſt to be reproved in private, then to be admoniſh'd before two or three witneſſes, and laſt of all to be complain'd of to the *Church*; whence we thus argue, *Argum.* 3.

If Chriſt hath inſtituted that the offence of an obſtinate brother ſhould be complain'd of to the Church, then much more is it intended that the obſtinacie of a great number, ſuppoſe of a whole Church, to be brought before an higher Aſſembly: But the former is true, therefore the latter. The conſequence, wherein the pinch of the Argument lyes, is proved ſeverall wayes.

1. *From the rule of proportion*, by what proportion one or two are ſubject to a *particular Church*, by the ſame proportion is that *Church* ſubject to a *Provincial*, or a *National Aſſembly*; and by the ſame proportion that one *Congregation* is governed by the *particular Elderſhip* repreſenting it, by the ſame proportion are ten or twelve *Congregations* governed by a *Claſſical Preſbytery* repreſenting them all.

2. *From the ſufficiency of that remedy that Chriſt here preſcribes for thoſe emergent exigencies under which the Church may lie*; ſince therefore offences may as well ariſe between *two Congregations* in the ſame *Church*, as between *two perſons* in the ſame *Congregation*, Chriſt hath appointed that particular Congregations as well as members ſhall have liberty to complain and appeal to a more general judgment for redreſſe: the ſalve here preſcribed by Chriſt is equal to the ſore; if the ſore of ſcandalouſneſſe may over-ſpread whole *Churches*, as well as particular *Perſons*; then certainly the ſalve of *appeals* and *ſubordination* is here alſo appointed. If a man be ſcandalized by the *neighbour-Church*, to whom ſhall he complain? The Church offending muſt not be both judge and party.

3. *From that Eccleſiaſtical Communion that is between Churches and Churches in one and the ſame Province or Nation*, whereby Churches are joyn'd and united together in Doctrine and Diſcipline into one body, as well as divers particular perſons in a particular Congregation; ſince therefore ſcandals may be committed among them that are in that holy Communion one with another, moſt unworthy of, and deſtructive to that ſacred League; certainly thoſe ſcandals ſhould be redreſſed by a *ſuperiour judicatory*, as well as offences between *brother* and *brother*.

4. *He that careth for a part of a Church muſt much more care for the whole*; he whoſe love extends it ſelf to regard the Converſion of one, is certainly very regardfull of the ſpirituall welfare of many, the edification of a whole Church; the influence of Chriſts love being poured upon the whole *Body*, *Bride*, and *Spouſe*, by order of nature, before it redound to the benefit of a *finger* or *toe*, *viz.* ſome one ſingle perſon, or other. Nor are the *Exceptions* againſt this *inſtitution of gradual appeals* of any moment.

The

The grand one, and that makes directly against our Position, is, *That our Saviour would have the controverſie between brother and brother to be terminated in a peculiar Church, and that its judgment ſhould be ultimately requeſted, he ſaith,* Tel the Church, *not* Churches: *The ſubordination here appointed by Chriſt is of fewer to more, but ſtil within the ſame Church, not without it.* To which we anſwer, our Saviour means not by *Church*, only one ſingle particular Congregation, but alſo ſeveral, combined in their officers, as appears by theſe following Reaſons;

1. A particular Church in ſundry caſes cannot decide the difference, or heal the diſtemper our Saviour preſcribes againſt; as when a particular Church is divided into two parts, both in oppoſition one to the other; or when one Church is at variance with another, if Chriſt here limits only to a particular Church, how ſhall ſuch diſtempers be remedied?

2. When Chriſt bids, *Tel the Church*, he ſpeaks in Alluſion to the *Jewiſh Church*, which was repreſented not only by parts, in the ſingle *Synagogue* or Congregation, but wholly in their *Sanhedrin*, conſiſting of ſelect perſons, appointed by God, for deciding controverſies incident to their particular Congregations, and their members. So that we may thus reaſon, the ſubordination here eſtabliſh'd by Chriſt is ſo farre to be extended in the Chriſtian Church, as in the Church of the Jewes, for Chriſt alludeth to the Jewiſh Practiſe; but in the Jewiſh Church there was a ſubordination of fewer to more, not only within the ſame Synagogue or Congregation, but within the whole Nation, for all Synagogues were under the great Councell at Jeruſalem. Now that Chriſt gives here the ſame rule that was of old given to the Jews for Church-government, is clear, 1. From the *Cenſure* of the obſtinate, who was to be reputed *a Heathen and a Publican*; wherein is a manifeſt *alluſion* to the preſent eſtate of the *Church of the Jews*: and 2. From the familiarity and plainneſs of Chriſts ſpeech, *Tel the Church*, which Church could not have been underſtood by the Diſciples, had not Chriſt ſpoken of the *Jewiſh judicatory*, beſides which they knew none for ſuch offences as Chriſt ſpake of to them, there being no particular Church which had given its name to Chriſt: as alſo 3. From his citing the words of That text, *Deut.* 19. 15. where the witneſſes and

offenders were by way of further *appeal* to ſtand before the Lord, before the Prieſts for judgment, *ver.* 17.

3. It is plain, that our Saviour intended a liberty of going beyond a particular Congregation for determining caſes of controverſie, from the reaſon of that ſubordination which Chriſt enjoynes, of one to two or three, and of them to *the Church.* The reaſon of that gradual progreſſe there ſet down, was becauſe in the increaſe of numbers and greatneſs of Aſſemblies, more wiſdome, judgment, and gravity is ſuppoſed to be, then in the Admonitions of a *few* and ſmaller number; now then this power of right admonition, increaſeth with the number of admoniſhers, as wel without as within the ſame *Congregation*; If *ten* go beyond *two* in wiſdome and gravity, *forty* will goe beyond *ten*, and be more likely to win upon the offender, and regaine him.

To this we might add the teſtimonies of [g] *Calvin*, *Chriſt inſtituted no new thing, but followeth the cuſtome obſerved in the Church of his own Nation.* Again, *he had reſpect unto the form of Diſcipline received among the Jewes, which was in the power of the Elders, the repreſentatives of the* [h] *Church.* The ſame was the Judgment of *Beza*, *Junius*, *Whitaker*, *Curtwright*, *Brightman*, *Bucanus*, *&c.* Antiquity herein alſo fully agrees, *viz.* that *Chriſt intended here that the Church of the New Teſtament ſhould borrow from the Jewiſh Church the form of her Politie, and order of Juriſdiction.* As *Ambroſe*, *Theod.* *Cyril*, *Greg. mag.* &c.

[g] *Cal. Inſtit. l. 4. c. 11. ſect. 2, 4.*

[h] *Calvin. in Matth. 18.*

Argum. 4. A fourth Argument is taken *from the Pattern of the Apoſtolical Churches, Act. 15.*

The Church of Antioch (though Presbyterial, as was proved CHAP. XIII. Poſition 2.) *was ſubordinate to the Synod at Jeruſalem; therefore a particular Church is ſubordinate to higher Aſſemblies*, &c.

If a Synodal decree did bind them in thoſe times, then may it bind particular Churches now, and theſe ought even ſtill to be ſubject to Synods.

The *Conſequence* is undeniable; unleſs we hold that what the Synod there impoſs'd was unjuſt, or that we have now leſs need of thoſe remedies then they had; nay, ſince the Apoſtles (who were aſſiſted with an extraordinary ſpirit of inſpiration) would never-

neverthelesse in a doubtful businesse have *Synodal Conventions* for determining of controversies, much more ought we to do so, whose gifts are far inferiour to theirs; and unlesse it had been in their determination to leave us their Example of a *Synodal way* of *Church-government* for our *Pattern*, they had not wanted the meeting together of so many with them for dicision of the doubt, whose doctrine was infallible, αὐτόπιστος, and of it self, without an Assembly, to be believed.

The Exceptions against this *Pattern* of Church Polity are of no validity.

1. This was no *Synod*. First, That it was no Synod, appears, in that we read of no word of a *Synod*. Secondly, no *Commissioners* from *Syria* and *Cilicia*, which Churches should have sent their Delegates, had they been a *Synod*, and had their *decrees* been to have bound in a Synodall way. Thirdly, All the believers had voices here.

2. If it were a *Synod*, yet it is no Pattern for us, in regard it was consisting of members guided by an *infallible*, and *Apostolilical Spirit*.

Wee answer, 1 Here's the thing *Synod*, though not the *word*, which is a meeting consisting of the Deputies of many single Churches.

2. That *Jerusalem* and *Antioch* had their Commissioners there, is evident; and by consequence many *single Churches* had their Commissioners, for there were many single Congregations at *Jerusalem* and *Antioch*, as hath been proved CHAP. XIII. Posit. 2. That these met together, the word, *ver.* 6. συνήχθησαν, i.e. *they came together*, evidenceth, and *ver.* 25. For the Churches of *Syria* and *Cilicia* not sending their Commissioners, it follows not that because *they are not named*, therefore *they were not there*; and if *they were not there*, therefore *they ought not to have been: à non facto ad non jus, non valet consequentia.* But it's rather thought *Syria* and *Ciliria* had Commissioners there, in regard the *Synodall Decrees* are directed to them as well as others; and the *Decrees bound* them, which they could not do as *formal Scripture*; for the words (*It seemeth good to us*) and their submitting the matter to disputation, argue the contrary; therefore as *Synodall Decrees*, which in as much as they bound

those

those Churches, they either were present, or were obliged to be present by their Commissioners.

3. *To that Exception*, that the multitude of believers had voices there, and therefore 'tis not one of our *Synods*, ver. 22.

We answer, 1 It can no waies be proved, that every particular believer had a suffrage in the Assembly.

2 *Junius*, *Beza*, *Calvin*, *Piscator*, understand by *multitude* and *Church*, the *multitude and whole Church of Apostles and Elders*, who are said to be *gathered together*, ver. 6. *to consider of the matter*; besides which no other multitude is said to be gathered together, while the matter was in debate: yet we shall not deny even to other members the *liberty* of their *consent* and *approbation*, and freedome to examine all determinations by the Rule of Gods Word: but the ordaining and forming these Decrees is here evinced to be by the Apostles and Elders, when as they are called *their Decrees*, Act. 16 4. and ver 6.

3. Those only had definitive votes, who met together synodically to consider of the question; but they were onely the Apostles and Elders, Act. 15. 6. That the Epistle is sent in the name of all, is granted; because it was sent by common consent, and withall thereby was added some more weight to the message.

4 Further, if the believers of *Jerusalem* voted in that Assembly, by what authority was it? how could they *impose a burden* upon, and command *decrees* unto the Churches of *Syria* and *Cilicia*, and other Churches; who according to our brethrens opinion, were not only *absent* in their *Commissioners*, but *Independent* in their *power*?

4. *To the Exception*, that other Synods may not pretend to the Priviledges of that, since its decrees were indited by the *holy Ghost*; and therefore no pattern for our imitation.

Answ. The *Decrees* of this Assembly did oblige as *Synodall* decrees, not as *Apostolical* and *Canonical Scripture*: this appears several wayes:

1. The Apostles, in framing these canons, did proceed in a way *Synodal*, and *Ecclesiastical*, and far different from that they used in dictating of Scripture and publishing divine truths; their decrees were brought forth by much *disputation*, *humane*

humane diſquiſition; but *divine oracles* are publiſhed without humane reaſonings, from the *immediate inditing of the Spirit*, 2 Pet. 1. 2.

2. Beſides the *Apoſtles*, there were here Commiſſion *Elders*, and other Brethren, men of ordinary rank, not divinely and infallibly inſpired; the Apoſtles in the penning of Scripture conſult not with *Elders* and *Brethren* (as our oppoſites here ſay they did:) our brethren make mandates of ordinary believers, Divine and Canonical Scripture.

3. Divine Writ is publiſhed onely in the Name of the Lord; but theſe in the name of man alſo, *It ſeemed good to the holy Ghoſt and to us*, Act. 15. 28.

4. Canonicall and Apoſtolicall writing of new Scripture ſhall not continue till Chriſts coming, becauſe the Canon is compleat, *Rev.* 22. 18, 19, &c. but this to *decree* through the aſſiſtance of the holy Ghoſt, who remaineth with the Church to the end, and to be directed by Scripture, ſhall ſtill continue. Therefore this decreeing is not as the inditing of the holy Scripture. The *minor* is clear both from Chriſts Promiſe, *Where two or three are met together*, Matth. 18. 18, 19. 20. and Mat. 28. 20. as alſo by the Spirits inſpiring thoſe Councels of *Nice* of old, and *Dort* of late: therefore the Apoſtles here laid aſide their *Apoſtolical extraordinarineſſe*, deſcending to the places of *ordinary Paſtours*, to give them examples in future ages.

To conclude, it's plain, that all the *Eſſentials* in this Aſſembly were *Synodal*: as whether we conſider, 1. The *occaſion* of the meeting, a great controverſie. 2. The *deputation* of Commiſſioners from particular Churches, for the deciding that Controverſie; or 3. the *Convention* of thoſe that were deputed; or 4. the *diſcuſſion* of the queſtion, they being ſo convened; or 5. the *determination* of the queſtion ſo diſcuſſed; or 6. the *impoſition* of the thing ſo determined; or 7. the *ſubjection* to the thing ſo impoſed.

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1 Tim. 1. 17.

Ἀφθάρτῳ μόνῳ] πάντοτε] δόξα Θεῷ.

An APPENDIX to be referred to *Chap. XI. Sect. 2. p. 202.*

When great part of this Treatise was reprinted, there came to our view, *Certain Queries touching the Ordination of Ministers, soberly* (as is said) *propounded to the serious consideration of all the Parochial Ministers of England in general: and more especially those Sundry Misters in London, Authors of a late printed Book, intituled,* Jus divinum Regiminis Ecclesiattici, *&c.* By *W. A.* &c. *All* (in summe) amounting to thus much.

Quer. IF the [a] *power of ordaining Ministers* (*which is part of Church-government*) *be neither seated in the Magistrate, nor in the people, but in Church-Officers, and to them derived in a line of succession from the Apostles,* [b] *then whether it be derived through any Church but the Synagogue of Rome only, and that by the Bishops and Priests of Rome, from the first days of Antichristian Apostasie to the days of Protestant Reformation?*

[a] Quer. 1, 2, 3, 4, 5.

[b] Quer. 6, 7.

And if so, (*the Bishops and Priests of Rome* [c] *in that state of Apostasie being no Ministers of Christ, but rather Antichristian*) [d] *were not the Protestant Ministers in the beginning of Reformation* (*being ordained by the Priests of Rome*) *and* [e] *so all their successours ordained by them, without all divine ordination indeed?* [f] *And consequently to be refused in their claim, as no right constituted Presbyters, until they make proof of a due derived Ministerial power, in an uninterrupted line of succession, from the apostles downward to this present day?* [g] *Nor are they to be blamed, that* (*till this be done*) *scruple their standing in the Ministery.* [h] *Yea these Ministers themselves have cause hereupon to waive their present plea of Ordination from Presbyters, and to take up pastoral authority from the call of the*

[c] Quer. 8.
[d] Quer. 9.
[e] Quer. 10.
[f] Quer. 11.
[g] Quer. 12.
[h] Quer. 13.

the people, (i *which why may not gifted men do as lawfully and more reasonably then they?*) k *Impoſition of hands either not being ordinarily uſed in ordaining of Elders; Or uſed to conferre ſome ſpiritual gift upon the ordained, and therefore not now to be continued; Or peculiar to extraordinary men, as ſuch; and therefore not to be imitated.* l *The choice of Elders which Apoſtolical Churches made, being directed and aſſiſted therein by Apoſtles or their Aſſiſtants, with ſeeking God, being that Ordination of Elders, whereof the Scripture ſpeaks.*

i Quer. 14. 15.
k Quer. 17, 18, 19, 20.
l Quer. 21.

So that m *the whole frame of Presbyteriall Government in this Land, as far as it pretends to a divine right, is built upon the divine right of Presbyters themſelves, the Receptacle of that power; and their divine Right,* viz. *that of their Miniſters, upon their Romiſh Ordination, which is void; and that of their preſent Ruling Elders, only upon their appointment by the Magiſtrate, and Election of the people, (wherein they partly come to us) for they are not ordained at all. Whereupon who ſees not the Presbyterian Tabernacle ſhake terribly, as even ready to tumble down to the ground?*

m Que. 22, 23, 24.

Anſw. Touching all theſe Queries, for preſent we offer to judicious and ſober minds only theſe few conſiderations in generall.

I. That throughout all the *Queries*, and the ſlender grounds of them, our proofs or Arguments produced for the *Divine Right of Church-Government* aſſerted in our Book; or concerning the Recipient Subject of the Government, *Chriſt's own Officers*, and the authority they have from him for acting and executing the ſame, are not at all anſwered, nor invalidated; but meerly waved and evaded, as the heedful Reader may eaſily perceive, *Conſid.* 2.

1. By his ſtarting of a new Queſtion touching the Truth of the Miniſtry of England, and the Divine Right of their Ordination, (and that *ad faciendum populum*, that theſe Queries might take the better with thoſe of their people that are diſaffected to the Miniſtry) whereas we in all our Treatiſe did not ſet our ſelves at all to aſſert the *divine foundation of the Miniſtry of the Church of England*: This is indirect and ſiniſter dealing in arguing, if we conſult with rules of Logick.

2. By the inconſequence of all that this *Queriſt* produceth (though it ſhould be wholly granted, which we are as farre from granting, as he is from proving) to enervate the *Government*, or the *Receptacle of the Government* aſſerted in our Book. For in our aſſerting the divine Right of the Presbyteriall Government, we aſſert *Chriſts own officers to be the firſt Receptacle of the power of the Keyes from Chriſt*. This *Queriſt* pretends that the preſent *Miniſters & Ruling Elders* in this particular *Church of England*, are not truly inveſted with that power; what then? Therefore Chriſts Church-officers are not the firſt Subject of the power of the Keyes (for this ſeems to be the prime drift and ſcope of the *Queriſt*.) A plain *non ſequitur*. We aſſert the Subject of the power *abſolutely* and *in general*, he ſpeaks of this Subject *reſpectively* in this *particular* of our officers only; So that his Logick runnes only *ab Hypotheſi ad Theſin*, and labours learnedly to conclude *a particulari ad univerſale*, or *a facto ad jus*; as if one ſhould reaſon thus, *this particular man halts, therfore all men are lame: This particular Court of Judicature is unjuſtly conſtituted, therefore no power of Judicature belongs to any Court*, &c. which kind of arguing, how weak and unſcholar-like let all wiſe men judg.

And as for *Ruling Elders*, though we aſſert the Divine Right of them; yet we aſſert not the manner how they ſhould be called unto that their office; nor ſpeak of our *Ruling Elders* as for preſent they are conſtituted, *pro* or *con*; but of Elders called and conſtituted as Chriſt in his Word would have them to be. But this we for preſent intreat the *Queriſt* deliberately to conſider upon, *Where is there in all the Scriptures either Precept or Preſident that Ruling Elders* de jure *ought to be, or* de facto *ever were ſo much as nominated or elected by the people; much leſs that they received any authority from them by the peoples Ordination, or anything equivalent thereunto.*

This might ſuffice to let the Reader ſee how this Author ſpeaks not *ad rem*, but *ad hominem*; yet touching the *Miniſtry of the Church of England*, and their Calling, and touching Ruling Elders, we add three Conſiderations more.

Conſid. 2. II. That though a Miniſterial Succeſſion ſhould be granted to be drawn through the Church of *Rome*, and that *from the daies*

dayes of the firſt Apoſtaſie in that Church to the times of Proteſtant Reformation, yet thereby the *Truth of that Miniſtry* cannot be overthrowne, nor their *Ordination* evacuated and anulled, but remain *for ſubſtance* true, according to the Scriptures, divers ſuperadded corruptions notwithſtanding. For,

1. The Church of *Rome* (ſetting aſide thoſe particular perſons among them that maintained damnable errours, which were *not the Church*, but only a *predominant faction* in the Church, as were they that denied the Reſurrection, urged Circumſion as neceſſary to Salvation, and oppoſed the Apoſtles of Chriſt themſelves in the Churches of *Corinth and Galatia*,) continued to be a true Church of Chriſt, until *Luther's* time ([n] who began to write about *Ann.* 1516. in the dayes of King *Hen.* 8.) as the unaimous current of our [o] Orthodox Divines confeſſe; yea [p] as ſome think, til the curſed Councel of [q] Trent, which began to ſit in the daies of K. *Hen.* 8. *Ann. Dom.* 1545. til when the Errours among them were not the errours of the Church, but of particular men. And for this they give many cogent Reaſons, at preſent too long to recite.

[n] Acts and Mon. vol. 2. p. 57. b. printed 1631.

[o] *See* Jo. Calv. Inſtit. l. 4. ca. 2 § 11. — B. 2. in his Queſtions. — *D. Field* of the Church, Book 3. chap. 6. and chap. 8 and alſo in the Appendix to Book 5. part 3. — *M. Perkins* Expoſition of the Creed, *p.* 405. printed at Cambridge, *Ann.* 1596. — *Morney* in his Treatiſe of the Church, chap. 9. towards the end. — M. *Ed. Deering* in his Lectures on the Hebrews. *Lect.* 23. *p.* 374. — Conſenſus Eccleſiæ Catholicæ contra Tridentinos, Demonſtrans unam ac perpetuam Doctrinam è ſacris Scripturis excerptam, & in Eccleſia Catholica conſervatam uſque ad Concilium Tridentinum. Authore Georgio Carleano — *M. Rich. Hookers* Diſcourſe of Juſtification. — Archbiſhop *Abbot* againſt *Hill*, Reaſ. 5. § 28. — D. *Uſher* De Succeſſione Eccleſiarum, *cap.* 6. § 8, 9, and in his Sermon. — Yea *Luther* himſelf in his Book againſt Anabaptiſts, ſaith; *We confeſſe that under the Papacy there was much Good, yea all Chriſtian Good, and it came thence unto us; The true Scriptures, two true Sacraments, true Keyes for remiſſion of ſins, the* TRUE OFFICE OF PREACHING, *True Catechiſme, as are The Lords Prayer, The ten Commandments, The Articles of Faith. yea, I ſay, more over that under the Papacy was true Chriſtianity, yea the very Kernel of Chriſtianity. As A* Cade *traduſtes him out of* Bellarm, Juſtific. of the Church of *England*, l. 2. cap. 1. § 4. *where ſee the words of moſt of the forecited Authors.*

[p] See *Brightman's* Comment in Revel. 16. 3.

[q] Hiſt. of the Councel of Trent, Book 2. pag. 116.

2. Before the Church of *Rome*, by the juggling and ſubtilty of the abominable *Councel of Trent*, was ſo farre corrupted as to patronize thoſe errours which before were but perſonall

and private; that the errours which *only some held and maintained, now all the Church must hold and maintaine*; we say, before this dreadful defection and Apostasie, divers years, and whilst the Church of *Rome* (as above) is confessed to continue a true Church, the Lord in his wise Providence so ordering his Churches affairs, that the Reformation should not be stained with *Trents* defilements, &c. The Reformation of those growing corruptions was begun by *LUTHER*, and other worthy instruments, and was dispersed over great part of Christendome; as *Sleiden* in his Commentary evidenceth at large, [r] with divers others.

[r] Mr. *Foxe* in Acts and Monuments, vol. 2 p. 56. &c printed *Anno. Dom.* 1631.

So that the substance of Christs true Ordinances, Word, Sacraments, Ministry, Ordination, &c. was in the Church of *Rome* til *LUTHER'S* daies, and then began to be washed from the filth that men had cast thereupon, before the Councel of *Trent* had existence.

3. The Substance of true *Ordination*, remaining at that time in the Church of *Rome*, cannot be annulled and evacuated by those humane corruptions that were annexed or superadded thereunto, no more then the Baptisme of the Church of Rome is to be counted null and void, there being the same ground for the one as for the other. But Mr. *Robinson* himself confesseth, *That the Baptism of the Romish Church ought not to be reiterated*, therefore it was for substance true *Baptism*; therefore it was dispensed by a true Ministry for substance, for only to the Ministers of the New Testament did Christ grant Commission to babtize, Matth. 28. 18, 19, 20. Consequently that Ministry for substance had a true calling, a true *Ordination* to their Ministerial function. *Schisme*, *Heresie*, and *Scandal* in the Church of *Corinth* did not destroy that Church: nor do superstitious additionals to, or mixtures with *Ordination* in the Church of *Rome*, [t] destroy *Ordination* it self.

[s] *Robinson.* Justif. Separat. p. 339. as Mr. S. *Rutherford* alledges him in his *Due Right*, &c. p. 187.

[t] See M. *S. Rutherford* in his *Due Right of Presbyt.* chap 8 § 8. p. 185. &c. *Consid.* 3.

III. Furthermore, we find in our best [u] *Historiographers* Ecclesia-

[u] *See* Antiquit. Brittaniæ. *Speiman*, De exordio Christianæ Religionis in Britannia. *D. Usher*, De Britannicorum Ecclesiarum Primordiis. Hist. Magd. cent. 1. l. 2. c. 2. *But if* W. A. *the* Querist, *understand not these Latine Authors, he may consult with these ensuing English Authors in his own mother tongue; in which he shall find a Recapitulation out of other Ancient Histories & Writers of the*

the first Plantation, Propagation, and after Reformations of the Christian Religion in this Island, in none of which the Churches of Christ in Britain were truly beholding to the Church of Rome. The Authors are these, viz. M. J. Fox in Acts and monuments. B. 2 at the very beginning of i. vol. 1 —Cambden in his Britania, of Sommersetshire, p. 226.—J. Speed in his History of great Britain, c. 9. of the first planting of Religion in Great Britain.—Isaakson's Chronology, in his brief view of the plantation & increase of Religion within the Isle of Great Britain. p. 397 &c.

stical (this *Querist* puts us upon an Historical probation, when he so cals for a Ministerial succession from the Apostles to these daies) that the Gospel, the Gospel-Ordinances, and the Church of Christ were planted in *England* shortly after the death of our *blessed Saviour Jesus Christ*, about *Ann.* 64. as [x] some compute; about *Ann.* 63. after Christ, as [y] others calculate; and this either by some of Christs Apostles or Disciples, or by some of the Apostles Companions and Followers: and that true Christianity was never since extinguished wholly out of *Britain* from the very first Plantation of it, to this very day; and if it were, let *W. A.* or his *Master* clearly demonstrate when. And [z] Mr. *Jo. Cotton* himself (to whom the Independent party are not a little obliged for their notions) expresseth himself remarkably to this point, saying, *Four things we observe in the State of the Churches in England, which make way for Reformations amongst them. First, The Efficient Instruments of their first Plantation, which were either Apostles or Apostolical men, whether Philip, or Joseph of Arimathea, or Simon Zelotes, as any of our Countrymen may read in* Mr. Fox's *Book of Acts and monuments in the beginning of it, next after the Story of the ten Primitive Persecutions, out of Gildas, Tertullian, Origen Beda, Nicephorus: which being so, we cannot but conceive* THE CHURCHES IN ENGLAND WERE RIGHTLY GATHERED, AND PLANTED ACCORDING TO THE RULE OF THE GOSPEL; *and all the corruptions found in them since, have sprung from Popish Apostasie in succeeding ages, and from want of through and perfect purging out of that Leaven in the late times of Reformation in the dayes of our Fathers.* SO THAT ALL THE WORK NOW IS, NOT TO MAKE THEM CHURCHES WHICH WERE NONE BEFORE, BUT TO REDUCE AND RESTORE THEM TO THEIR PRIMITIVE INSTITUTION, &c.

[x] *Isaacsons* Chronology.

[y] *M. J. Fox* in Acts and Monuments, &c. vol. 1. Book 1. at the beginning.

[z] *Jo. Cotton's* Way of the Churches of Christ in New England *cha. 7 Sect. 1. p. 111.*

Now

Now ſeeing the Goſpel, Goſpel-Ordinances, and the Church of Chriſt ever after the firſt Plantation thereof in this Iſland, have been ſtill continued in this Kingdome even to this day: Conſequently in the conſtant continuation of the Goſpel and Church of Chriſt in *England*, there hath ſtil been a continuation alſo of the true Miniſtry of Chriſt, (for ſubſtance at leaſt) truly called to the Miniſteriall Function, and that in all the ages of the Church ſucceſſively. And this may further appear upon theſe grounds.

1. Becauſe we finde in Scripture, That [1] Jeſus Chriſt having given Commiſſion immediately to his Apoſtles for the work of the Miniſtry, *Matth.* 16. 19. and 18. 18. *John* 20. 21, 22, 23. *Matth.* 28. 18, 19, 20. [2] The Apoſtles thus ſent forth by Chriſt, did themſelves ſend forth others into the Miniſtry whith impoſition of hands, as *Paul* and *Barnabas at Lyſtra, Iconium and Antioch, ordained them Presbyters in every city*, Act. 14. 23. as *Paul* with the *Presbytery* ordained *Timothy* with impoſition of hands, [3] it may be of *Pauls* hands in the name of the whole *Presbytery*, 1 Tim. 4. 14. 2 Tim. 1. 6. 3 Now the Apoſtles having ordained ſome, gave them commands and directions for ordaining of others after them. This the Apoſtle gives in charge to *Timothy*, *impoſe hands ſuddenly on no man, neither be partaker of other mens ſins*; &c. 1 *Tim.* 5. 22. And this was one ſpecial end why *Titus* was left by *Paul* at *Crete*, viz. *To ordaine Presbyters in every city, as he had appointed him*, Tit. 1. 5. So then it's plain, that the Scripture way, the Apoſtolical courſe of ſeparating men unto the Miniſteriall Function, was by *Ordination with impoſition of the hands of the Apoſtles upon Preſbyters, and of thoſe Preſbyters upon other Preſbyters, and ſo on ſucceſſively*. Now ſeeing ſome of the Apoſtles or Apoſtolical perſons, did in the Primitive times plant the Goſpel in *England*, as hath been ſhewed, it cannot reaſonably be imagined, but that they alſo ſetled a Miniſtry in *England*, obſerving the ſame courſe of Ordination with impoſition of hands, that they did in other Churches. For at the firſt the *Church in England was rightly gathered, and the Miniſtry rightly conſtituted*: and ſo doubtleſſe continued at leaſt for ſubſtance; unleſſe it totally Apoſtatized and ceaſed; which cannot be evidenced.

[3] As *Calvin* judgeth, in Comment ad 2 *Tim.* 1. 6.

2. It

2. It is not, and (we ſuppoſe) it cannot be manifeſted by *W. A.* nor the greateſt adverſaries of the *Miniſtry* and *Ordination*, that ever the *Ordination* of Presbyters was devolved from Presbyters upon any Church or people in all the New Teſtament, or that ever the people ordained any Miniſter in the Church of *England* from the firſt Plantation of the Goſpel here, by vertue of any publick Law of the Church, to this day, except among the *Separatiſts*.

3. Where ever there is a continuance of a true Church (as hath been proved ſtill to have been in *England*) and a Succeſſion of true Doctrine; there muſt alſo of neceſſity be a Succeſſion of a true Miniſtry. as [b] *Voetius* ſhowes; and that for the end for which Chriſt gave the Miniſtry to the Church, *viz. for the perfection of the Saints —— for the edifying of the body of Chriſt*, Epheſ. 4.8, 11, 12. &c. and alſo for the fulfilling of his own Promiſe to his Miniſtry, that he *wil be with them alwaies to the end of the world*, Matth. 28. 19, 20. but how can he be with his Miniſters conſtantly, if his Church ſhall at any time be totally deprived of the true Miniſtry of Chriſt?

[b] Votr. de Deſperat. cauſa Papatus, *l.* 3. *Sect.* 1. *p.* 405.

4. Furthermore, [c] antiquity bears witneſſe to this courſe of calling men into the Miniſtry *by Ordination with impoſition of the Preſbyters hands*, in divers ages after the Apoſtles times, and that generally throughout all the Churches; and what reaſon have we to except *England*?

[c] Cyprian. *See his words for-merly alledged in the margin of* p. 60. — Can. Apoſt. l. 3. c. 11 *alledged by* Clement. Epiſt. 1. ad Cor. p. 54, 55. edit. 1633. Hiſtoria Eccleſiaſt. Magdeburg. edit. Baſil. Ann. 1624. Cent. 1. lib 2. cap 6. p. 386. & cap. 7. pag. 410. & Cent. 3. cap. 6. pag. 49. & Cent. 4. cap 6. pag. 244, 245. &c.

David Blondell *in Apolog. &c. ſect.* 3. *X. de Ordinationibus, p.* 157 *&c.*

5. Moreover, it is very obſervable, [d] that in this Church of *England*, the corruptions which the Church of *Rome* would have introduced about *Ordinations* of Miniſters and other Eccleſiaſtical affaires, were withſtood and oppoſed by the Kings of *England*: Nor do we reade of any Miniſters in *England* that were ordained by any *Agents* ſent from *Rome*: but only of ſome idle *Ceremonies of confirmation* of them that were ordained by the *Pall* and the *Ring*, brought thence into *England*.

[d] See *Eadmeri Monachi Cantuarienſ. Hiſt. Novorum.* pub. by *M. Jo. Selden.* And *Speed's Hiſt. of Great Brit.* Book. 9. c. 3. p. 446. &c

So

So that if the whole be well conſidered, it will puzzle the Queriſt and all his friends to prove, That the Church of *England* was beholding to the Church of *Rome* for either the firſt Plantation, After-Reformation, or Continuation of the Goſpel Church and Miniſtry therein, from the beginning to this day.

Conſid. 4. IIII. Finally, as the pretended *Miſ-ordination* of the Miniſtry of the *Church of England* ſecludes not them from being the true Miniſters of Chriſt, and Subjects of Church-power; no more doth the objected *Non-ordination* of our preſent *Ruling Elders*, either diveſt them totally of all power, or neceſſarily inferre that theſe *Ruling Elders* choſen by the people, *doe by that Election receive their power from the people, as from thoſe in whom the power antecedently reſideth*: as *Quer.* 21. implies. For,

1. The doubt there moved, equally reflects upon the Miniſters of the Word, for they alſo are choſen ſometimes by the people, yet receive not their power from the people, but from Chriſt, as hath been proved Part 2. Chap. XI.

2. The peoples *Election* of Elders will never prove the *derivation of power* from the people, but only the *deſignation* of perſons to that office, to be *a priviledg of the people*. As in Colledges, Hoſpitals &c. the Adminiſtratours, Governours, and Officers, do not receive their power from thoſe who *chooſe or deſigne them*, but the power is derived from the *Intiſtitution of the Founders* upon perſons ſo elected. Chriſt firſt *choſe* his twelve Apoſtles, and deſigned the perſons: afterwards he *ordained* them, and ſent them forth with power and Authority, *Matth.* 10. 1. *Mark* 3. 13, 14. *Luke* 9. 1, 2.

3. This 21. *Quer.* confounds *Election* and *Ordination*, which are diſtinct in the calling of thoſe Officers that are elected and ordained. For though 'tis not the cuſtome of the *Reformed Churches* to impoſe hands upon *Ruling Elders* (which is a Rite obſerved in *Ordination* of Paſtours, after the Example of the Apoſtolicall Churches) yet they have the *Subſtance of Ordination and Miſsion*, being examined and approved by a *Presbytery* (or where there is no *Presbytery* yet formed, by *godly and judicious Miniſters*, extraordinarily aſſembled, as they were with us) and after by their Examiners encouraged, exhorted, and with

with ſolemn Prayer commended to the grace of God.

4. It is manifeſt from Acts 6. that the choſing out of ſeven men of honeſt report to be Deacons, was allowed to the people, (yet not as any *power of jurisdiction*, but as a *liberty and priviledge*; and even in that *liberty* the people are reſtrained by the [c] Church-governours, not to choſe what men they liſted, but men thus and thus qualified, *ver.* 3. and then to be ſet apart by Church-officers: and by proportion ſo it holds in the caſe of *ruling Elders or Paſtours.*) But the Act of *Appointing* or *ſetting them in a ſtate of office*, was done by the Apoſtles, verſe 3. *Look yee out men* ——*whom we may appoint* ——The *looking out* of the perſons was the peoples Act; the καθίστημι, or *Appointment*, the Apoſtles; this they entirely reſerved to themſelves.

[c] *Obſerv.* Non permittunt illis poteſtatem nominandi, & deligendi, quos volunt; ſed deſcribunt declarantq; ſuis notis eligendos, ſibiq; reſervant ordinandi Poteſtatem. *Joh. Malcolm. Comment. in Act.* 6. *Jejunantibus & orantibus*, &c.] Quorſum iſtæc ſegregatio & manuum impoſitio, poſtquam ſuam electionem teſtatus eſt Spiritus ſanctus, niſi ut Eccleſiaſtica diſciplina in deſignandis per homines miniſtris conſervaretur? *Calv. Inſt* 4.3.14.

5. Our diſſenting Brethren acknowledge Ordination to be from *Presbyters* and *people*, yet this *Quere* will conclude all power of *Jurisdiction* to be from the people only, if they ſend and ordaine their Paſtor, Teacher, and Ruling Elder. So as the Keys, and all power of Jurisdiction, ſhall, according to this *Quere*-, be in the people alone, without Paſtours or Presbytery. The diſſenting Brethren will ſcarſe thank *W. A.* &c. for this diſſenting from them.

Summe up all, 1 What we have aſſerted, this Queriſt hath not anſwered, but by diverſion to a New Queſtion evaded. 2 The Succeſſion of Miniſters, though derived through the Church of Rome, is not anulled. 3 And yet the Miniſtry of England need not to be beholding to the Church of Rome for their Vocation. 4 Nor finally, doth our Ruling Elders pretended Non-ordination, conclude their power from Magiſtrate or People. And therefore the Presbyterian Tabernacle is neither *ready to tumble down to the ground, nor terribly ſhaken*, but ſtands as ſtrong as ever: *For who doth not ſee (unleſs he will ſhut his eyes)* that this double Jury of *Queries* have not planted ſo much as a ſhadow

of an Argument for the battering down of the Presbyteriall building?

But to these things, and many other, we may perhaps speak more fully, when we shall have opportunity to treat of the Ministry according to our intentions, in *p.* 123. intimated. Mean while, the candid Reader wil please to excuse our Castigations in this Edition, of divers passages in the first, as being no way *Corruptive* but *Perfective*, both in reference to our *Book* and *Principles*.

AUGUST. de TRINITAT. lib. 4. cap. 6.

Contra Rationem, nemo sobrius; contra * *scripturam, nemo Christianus; contra Ecclesiam, nemo pacificus senserit.*

* *Hagiomastix.* c. 28.

FINIS.

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FINIS.

ISA. 66. 21.

I will alſo take of them for Prieſts and for Levites, ſaith the Lord.

EPHES. 4.8, 11, 12, 13.

When he aſcended up on high he gave gifts unto men. And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers; for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt. Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.

HEB. 5.4, 5.

And no man taketh this honour to himſelf, but he that is called of God as was Aaron. So alſo Chriſt glorified not himſelf to be made an high-Prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee.

1 TIM. 4.14.

Neglect not the gift that is in thee, which was given thee by Prophecy with the laying on of the hands of the Preshytery.

LUTH. *Tom. 4. Lat. Jen. fol. 19.*

Non fortunat Deus labores eorum qui non ſunt vocati, & quanquam ſalutaria quædam afferant tamen non ædificant.